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Vol. XVI, No. 5

January, 1946

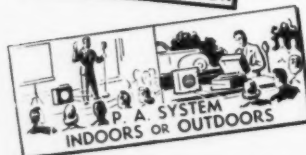


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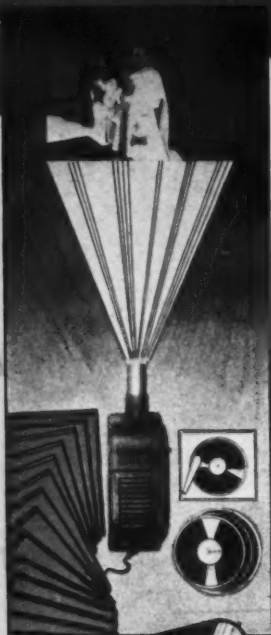
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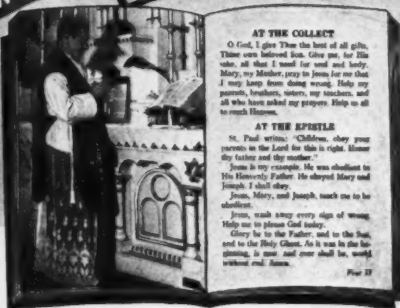


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Page 17

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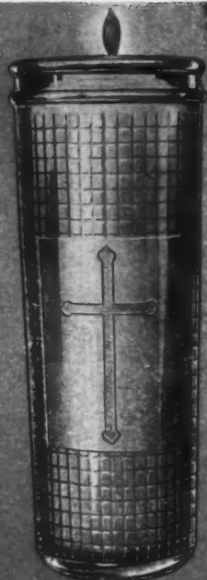
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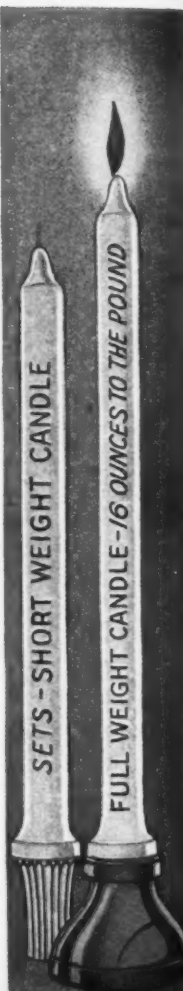
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VOL. XVI, No. 5

TABLE OF CONTENTS

JANUARY, 1946

EDITORIALS:

	Page
The Narberth Movement.....	437
A New Day for Korean Missions.....	440

A Modern Kindergarten

By Sister M. Marjorie, O.P., 856 W. Garfield Blvd., Chicago 9, Ill.	441
---	-----

Scouting Solves the Leisure Problem

By Brother F. Joseph, F.S.C., De La Salle College, Queens Chapel Road N.E., Washington 18, D. C.....	448
--	-----

The New Testament in the Latin Curriculum

By Doctor John N. Hritzu, College of St. Teresa, Winona, Minn..	454
---	-----

St. Peter Canisius, Master Teacher of Germany

III. St. Peter Canisius, Religious Educator. By Hugh Graham, Ph.D., John Carroll University, Cleveland, Ohio.....	459
---	-----

Teaching Sisters Study Character Formation

By Sister Aurelia, O.S.F., M.A., Mount Alvernia, Pa.....	468
--	-----

Whom God Made Lovely

By Anthony B. Morris, 23 N. Franklin St., Chicago, Ill.....	475
---	-----

The Church Unity Octave

By Brother B. Robert, F.S.C., St. Mary's High School, 20 Pond St., Waltham, Mass.....	479
---	-----

Education unto Charity for a Better World

By the Reverend William E. McManus, S.T.L., M.A., Assistant Director, Department of Education, N.C.W.C., 1312 Massachusetts Ave., N.W., Washington, D. C.....	483
---	-----

Religious Pragmatism

By Avery Dulles, Lieutenant, United States Navy.....	489
--	-----

Book Reviews

<i>Catholic Social Education.</i> By Rev. Thomas J. Quigley, Ph.D.— <i>Self-Revelation of the Adolescent Boy.</i> By Rev. Urban H. Fleece, S.M., Ph.D.— <i>Our Quest for Happiness.</i> Book Two. <i>Through Christ Our Lord.</i> By Rev. Clarence E. Elwell, Ph.D., and Others.....	505-512
---	---------

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Contributors to This Issue

Sister M. Marjorie, O.P.

Although at the moment Sr. M. Marjorie may be unknown to some of our readers, her article reflects her work. Her deftly measured suggestions for Kindergarten teaching contain much for all teachers in this important field and fingerprints many problems, with solutions, in this branch of pedagogy.

Brother F. Joseph, F.S.C.

Brother F. Joseph is a graduate of De La Salle College and the Catholic University of America, Washington, D. C., where he majored in English Literature. He is at present continuing his studies there. His writing experience includes articles to La Salle Catechist and Language Teacher. His contribution to the JOURNAL is freighted with experience and helpful hints, for Brother Joseph was actively engaged for five years in the Boy Scout movement.

Doctor John N. Hritz

Dr. John N. Hritz is already known to many of our readers, but his article in this issue will provoke much thought on matters

which may have been taken for granted or overlooked by some teachers and educators. He is versed in the question of the Eastern Catholic Churches. He is the nephew of a priest who is the father of ten children, and who is also a dean in the Eastern Rite Catholic church in Hungary. Dr. Hritz displays not only wide knowledge but is versatile in its application. He may probably have an interesting message for other issues.

Hugh Graham, Ph.D.

Doctor Graham's contribution in the current issue of the JOURNAL concludes his series of three articles on St. Peter Canisius, whose instructive vision sheds new light on many of the catechetical problems in currency today and whose keen evaluation of them will prove a new assist to teachers and priests alike in the important function of Religion instruction. We hope that in the future Dr. Graham will again refresh our readers with equally stimulating articles as this series now closing has been. A complete outline of his scholarly attainments was featured in the November issue of the JOURNAL. (Continued on next page.)

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Sister Mary Aurelia, O.S.F., M.A.

Readers of the JOURNAL are doubtless acquainted with the work of Sister Mary Aurelia, whose teaching activities in diocesan grade and high schools have consumed 47 years of her life. She received her higher education at Duquesne University, where she specialized in Religion and History (M.A.). She was a member of the Diocesan Religion Committee, 1927-40, and collaborated with Fr. Felix M. Kirsch, O.F.M. Cap., in writing "Practical Aids for Catholic Teachers" (3 vols.). During the years 1935-41 she was President of the Sisters' Alumnae of Duquesne University. Her contributions to the Centenary issue of Pittsburgh Catholic (1944), and to many Catholic magazines, are the result of fruitful experiences.

Anthony Morris

The engaging behind-the-scenes picture of religious life is sketched with sympathetic understanding in his contribution to this issue. Another instance of the hidden facets of religion; that the things that count most in the spiritual life are often those we cannot count. Mr. Morris shows fine understanding of his subject and depicts it well.

Brother B. Robert, F.S.C.

Although new to most of our readers, Brother B. Robert is a teacher in St. Mary's High School, Waltham, Mass. His contribution carries a needed message, especially in view of the faith-challenges which are becoming too prevalent to indicate healthy religious thinking.

Rev. William E. McManus, S.T.L., M.A.

Father McManus' searching contribution in this issue, "Education unto Charity for a Better World" registers a new interest and functional rôle of this virtue in every balanced school program. His position as Assistant Director, Department of Education N.C.W.C., Washington, D. C., adds timely sanction to his message which should find general acceptance from our readers.

Avery Dulles

A new but welcome addition to our list of contributors, Mr. Dulles is a Harvard graduate, class of 1940. While attending Harvard he was converted to Catholicism, and won the Philosophy Prize open to all students of the University. His treatise, "Pico della Miran-

(Continued on page 512)

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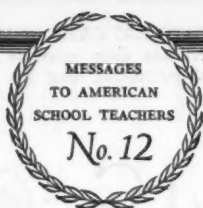
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EDITORIAL NOTES AND COMMENTS

The Narberth Movement

It is indeed fortunate that the National Council of Catholic Men has assumed sponsorship of the Narberth Movement. This splendid piece of mechanism for the dissemination of Catholic information and Catholic truth is the creation of the exemplary and gifted Catholic layman, Karl Rogers. Some time before his death in 1942 he expressed a wish that his work be entrusted to the National Council of Catholic Men.

The Narberth Newspaper Plan and the Narberth Pamphlet Plan are separate and distinct units of the Narberth Movement. We must for the present confine ourselves to a summary of the newspaper unit. The N. C. W. C. brochure on the newspaper phase of the Narberth Movement gives a complete outline of the techniques that may be used by a lay Catholic society anywhere in sponsoring this work locally. The purpose of the sponsoring organization will be to secure publication weekly in a local paper, of successive numbers in a series of Catholic Information articles, carefully prepared under the direction of theologians and newspaper men and distributed by the National Council of Catholic Men. Here we have an approved, inexpensive, effective, ready-made apostolate for societies of men, women, and youth. An existing society may take up the work, or a zealous Catholic group may elect to form itself into a society for the single purpose of spreading information through the secular press. Thus the Knights of Columbus, the Catholic Daughters of America, the local Council of Catholic Men, the local Council of Catholic Women, the Holy Name Society, or any other parish group or society may make themselves apostles in this field.

The sponsoring group will select the local paper they wish to use and appoint a committee to present the matter to the editor. If there are two or more papers in a given locality, it is a good policy to pick the best one and then to keep trying patiently until you succeed in winning the editor over to the plan. In no case will there be any offer of payment for the space requested. This constitutes a bad precedent, and the little articles will be quickly classified as advertisements everywhere. They are not advertisements, but interesting articles on timely topics. The editor must be made to see that he is agreeing to publish matter that promotes good will, understanding, and better citizenship. Editor Smith of *The Tribune*, Kenmore, N. Y., after publishing many numbers of the series, gave his opinion: "Many readers, Catholic and non-Catholic, have expressed their appreciation of the series which, I believe, has done much to dispel ridiculous and unfounded notions. It is a pleasure then, especially as I am not of the Catholic faith, to recommend your series to other editors."

The committee that approaches the editor makes use of no form of offensive pressure, no threat of a boycott of circulation or of advertising, but there is nothing offensive in letting him know that three or four Catholic advertisers favor the publishing of this type of information. Every editor is eager to promote the best interests of his community, and if he can be convinced that the acceptance of this material will help him to build up good neighborliness, solidarity, and understanding in his community, he will agree to accept it. Expressions similar to the one of Editor Smith, presented above, have a telling effect.

The sponsoring society assumes responsibility for the published material, and agrees to answer courteously all letters and inquiries that the editor may receive in regard to the Catholic Information series. The correspondence calls for letterheads and envelopes printed with the sponsoring group's name and address. A direct and courteous answer will discourage a bigot and attract an honest inquirer. The secretary must avoid a temptation to overdo, and be content to

answer the question asked or the difficulty propounded. The honest inquirer who is stirred to pursue his quest further, can be given a Catholic pamphlet on the subject or, if he indicates unusual interest, he can be placed under instruction through The Confraternity Home-Study Service, 3930 Lindell Boulevard, St. Louis 8, Missouri. The failure of readers to make inquiry must not discourage those who have the work at heart. They may rest secure that the printed page is carrying its message. It is of course recommended, that the sponsors see to it that the successive articles are properly presented, and that the editor is never left without proof of their acceptability through letters of approval from Catholic readers and from non-Catholic readers, if they can be induced to express themselves.

The apostles of this movement must never let their enthusiasm die. They can easily parry any objection presented to the editor, with expressions of approval from those who take an unbiased view of the work. How many will be drawn toward the Church it is impossible to say. If the articles are run weekly, it is safe to say that thousands of people will learn Catholic truths that they never knew before. A single article may touch a heart or stir a thought in the mind, and years later the fruit of this may be a conversion to the Catholic faith. The apostle must be content to plant with Paul, to water with Apollo, and ask God to give the increase.

The work of the Narberth Movement in the secular press had spread far before the death of Karl Rogers. Today it rejoices in the approval of a large number of the American hierarchy. Cardinal Dougherty has said that it seems "providential that your lay Organization has been inspired to supplement the work of the Priesthood in this country." The Apostolic Delegate looks upon it as a medium "to break down prejudice, to dispel distorted notions, and to introduce the teachings of the Church into circles not easily reached by other means." Archbishop Mooney has words of high praise for the Narberth leaflets: "Timely, terse and lively, they serve to answer the questions that arise in the non-Catholic mind and

to make Catholics rethink the doctrines of the Faith in a vital way." "I am persuaded," writes Bishop Boyle, "that someone has thought through the plan and around it very thoroughly and that in addition he is intimately familiar with the mentality of those to whom the pamphlets are addressed."

Truly the Narberth Newspaper Plan is a mighty aid in the missionary activity of the Church. There is no better medium of bringing a knowledge of the Catholic Church and its doctrine, to the 100,000,000 non-Catholics in the United States, who are strangely unacquainted with our belief and our practice, and with the genuinely democratic spirit of the 23,000,000 Catholics living among them.

A New Day for Korean Missions

The Cairo Conference pledged freedom and independence to Korea. An informed public opinion will demand fulfillment of this pledge. The restoration of Korean independence is a condition precedent to the establishment of "the new international system which must be constructed in the Pacific." Korean national autonomy is one of the chief aims of Catholics for Korea, 506 West 153rd Street, New York 31, New York. Of this new organization the Most Reverend Francis J. Spellman, D.D., Archbishop of New York, is Honorary President; Monsignor McDonnell of the Society for the Propagation of the Faith and Monsignor Freking of the Catholic Students' Mission Crusade are on the Executive Committee. Many prominent Catholics and non-Catholics are numbered among its supporters. "This organization," writes the Secretary, the Reverend Lawrent Eulsu Youn, "has interests in the Propagation of the Faith." Korea was fast becoming, in the years immediately before the outbreak of war in the Pacific, a promising mission area of the Church. A prayer for Korean independence is a prayer for the rectification of one of the great crimes of the twentieth century, for future peace in the Far East, and for the spread of Christ's Kingdom on Earth.

A Modern Kindergarten

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Christians, and above all, Catholics acknowledge that no school, organization, or agency can possibly supersede the family as the primary agent for the full education of children. The school must play a central rôle, and so it is that the Catholic kindergarten aims to coöperate with parents in the fundamental duty of training their children in accordance with the example of Christ.

What are five-year-olds like? The more we live and deal with these little people on whom "Nature has expended all her energy in making as diverse as she possibly can," the more we realize the difficult task of listing absolute characteristics. Therefore, we speak generally in saying that when children enter kindergarten they are for the most part self-reliant and eager to begin this new venture. The child's previous years have been wonderful years of development, filled with learning of all kinds. From a helpless babe he has developed into an amazing little being who can walk, talk, eat, dress himself, use his hands constructively (yes, and destructively, as well), think, and act. Undoubtedly, no other five years of life are as full of new experiences and zestful learning as this miraculous time between birth and kindergarten.

At five the child enters upon a new period. Adjustments must be made, such as learning to work and play with a larger group, acquiring basic skills and habits which prepare him to take on the spiritual, social, and intellectual things of life. Therefore, there can be no doubt concerning the importance of kindergarten school life.

Modern kindergarten procedure is greatly facilitated by an adequate physical setting. The purpose of this paper is to describe a kindergarten which fulfills all the essentials of a healthy, enjoyable, and intellectual "child's garden."

Visitation Kindergarten was opened in September, 1944, and was formally blessed by the pastor, the Right Reverend

Monsignor Daniel Byrnes, and dedicated on the feast of the Guardian Angels "to the devoted mothers of the parish, who, solicitous for their dear little ones, have in their generosity caused this kindergarten to be erected for them."¹

An old store building was converted into an artistic and functional kindergarten. As one enters the kindergarten by way of the main entrance, he finds himself in a lobby which is also a stage for our theatricals. Stairs lead to the large room below—the activity room.

This room is about 35 feet \times 40 feet, well proportioned and colorfully appointed. The rounded large glass brick wall at the northeast end of the room is a continuation of the full length windows which completely cover the east side. The usually unattractive locker equipment is artfully situated at the west end of the room, near the toilet facilities and drinking fountain.

There are varied centers of interest in this main room. Directly below the glass brick wall mentioned above, is an attractive tile rock garden. Many of our interesting science experiences take place here.

Pupil interest in the garden was high from the very beginning. The children watched it develop from an empty tile trough to a flourishing green "forest." We watched the men from the greenhouse build up the rock formation, fill the remaining area with soil, and finally place the plants. It was an exciting time, and the florist patiently answered our queries as to why he mixed lime with the soil, and why he planted certain mosses in the rocks instead of long rooted plants. He told us too that even though it might be more attractive to have colorful plants in the north section, yet it would not be wise because of their need for much sunshine. He did, however, try a background of rex begonia which were wonderfully large and beautiful, but the days came when we watched the lovely waxy leaves fall off, despite our care and solicitude. The plant committee reported to the class and it was agreed that we must ask the florist for advice. The result was this: in the

¹ Inscription on plaque of dedication.

section formerly occupied by the begonia, the children planted small slips of their own, purchased during a class visit to the greenhouse.

Animals are always interesting to children and there are many conditions of animal life which a five-year-old can begin to understand—for instance, that everything that lives is an animal if it is not a plant; also, that there are many kinds of animals with multiform habitats, forms of locomotion, and covering.

The opportunity of having first-hand contact with an animal is a great satisfaction to children. At Visitation, adjacent to the rock garden, we have a sunken pool, attractive home of numerous gold fish, Myrtle the turtle, and a visiting alligator named Algy. The children enjoy watching the brightly colored fish that swim among the rocks and even come to the surface to be fed.

On the opposite side of the activity room is a real and beautiful fireplace, replete with screen, andirons, and a corn popper. This spot lures all of us—teachers and pupils alike—on chilly mornings, with its friendly crackling noises and mysterious leaping flames. We like to sit on the large rug, watch the fire, and talk of many things. It is a wonderful spot for creative genius, and lovely bits of spontaneous poetry and prose are born at our hearthside.

Still another center of interest is a cozy library nook, semi-cloistered from outside activities by a cleverly designed bookshelf. Here, stories and verse are read to the children and a variety of story and picture books are readily available for them to look at if they wish. Each has his own interest or desire—he may want to go over a story for himself, or he may simply want to handle a book for the satisfaction of looking at pictures, or he may just feel the need of being occupied quietly. Again, he may seek knowledge. Perhaps during a work-period the child lacks information concerning the position of the sand dome on his train, or the number of bowls of porridge in the bears' house, or how to draw the camels of the Three Wise Men. To satisfy this need, he must have informational

books to consult—even if they are only pictures—and thus, he forms the habit of knowing how and where to help himself.

On the one side of the room directly opposite the library is the workshop. It is a busy place and a noisy one, marked off by cupboards which form a little wall to make our place of business more secluded. It has spacious open shelves on which we store lumber, small blocks (the large floor blocks when not in use are kept in the basement), tools, paint, and other necessary but unsightly material. A boon to this busy section is a low service sink where brushes and other materials can be washed, and where our busy workers can freshen up after a messy bout with clay or paints.

Cupboard space, an essential for the kindergarten's multitudinous array of materials, is adequate and attractive. There are open and closed shelves as well as lift-up window seats.

The walls are painted in soft, attractive colors. Venetian blinds and flowered drapes decorate the windows. Celotex covers all low space not occupied by cupboards, so that the children can hang their drawings and other handiwork at their own eye level.

On our leisurely tour through the kindergarten we ascend to the upper level again, and we find the rest of the building divided into four rooms: playroom, kitchen, dining room, and office.

The playroom houses the dolls and their paraphernalia. There is a vanity dresser too for the little girls' use and dress-up clothes for playing "lady."

In such dramatic play as that of the "lady," a child identifies herself with the things of her environment. She becomes that which she plays, she does not mimic. Anne holds a doll and sees herself as her own mother fondling the new baby. Dick, whose father has just painted their house, re-lives the experience as he manfully paints his wagon. He talks authoritatively to his associates and calls them Bill and Joe (friends of his father), as he skillfully wields his brush. Anne and Dick and all the children in the world, by this feature of dramatiza-

tion, are not only deriving pleasure but are having their ideas and experiences clarified.

All of us are actors, we use gestures when words are inadequate. We sigh, laugh, cry, shrug our shoulders. The small child does all this and more. He delights in chugging like a train, whirring like an airplane, hopping like a bunny, walking like an elephant and crowing like a rooster.

Another aspect of dramatic play that finds expression by participation in adult activities, is the tasks of the kitchen. This room is used primarily in the preparation of mid-morning and mid-afternoon lunch (fruit juice or milk) and in the washing of glasses. Occasionally, the children use the stove to prepare simple foods. For instance, the day before Thanksgiving each child goes home with a tiny glass of cranberries which he has prepared and cooked. Plans are begun days in advance when we go en-masse to the home economics department of the high school, to learn all there is to know about cranberries. Before our trip to the store, we discuss amounts and prices, and we select the children who will carry the money and do the buying. On Wednesday, with all in readiness, wearing our aprons and having our recipe well in mind we actually prepare and cook our *pièce de résistance*—a few children at a time, so that each may take a turn at stirring the ambrosia.

Most of the child's day is spent in some form of dramatic play. Such pastime carries over into his behavior in the dining room, which is furnished with small tables and chairs. Each child stands behind his chair until grace is said and during his lunch period he tries to act like "polite big people," by manner of asking for an extra cookie or to be excused when he has finished. Sometimes we play we are at a restaurant, and so we keep our voices very low and carry on conversation only with those at our own table.

As all of us Catholic teachers know so well, it is a frustrating and purposeless task for the school to attempt the all-rounded education of children, without the collaboration of the home. We know that parents are primarily responsible for childhood education. Teachers help build upon, amplify, and extend

the basic lessons learned in the home. To simplify our task, we, at Visitation kindergarten, conduct parent-teacher conferences periodically.

Notices are sent home assigning a definite time for each child's parents to come to the kindergarten office. These conferences are usually held in the evenings so that both parents can more easily attend.

The child's folder is examined and discussed. It contains samples of work, usually creative art with the child's story dictated by him and written by the teacher. These pictures reveal much more than artistic ability. The psychology of children's drawing is fascinating and can, through its interpretation, afford a better understanding of the child. At times there is in the folder a slip of paper with pencilled notes—the teachers' observation of interesting conversation, actions, and reactions of the child.

At these conferences we try to put the parents at ease, and establish rapport so that we can talk freely with one another. We discuss the child's development and his needs, attempting to secure such understanding and help from the parents, that the result can bring greater benefit to the child. With the invaluable aid and suggestions given by the parents, we search for better ways of educating their children according to our Catholic philosophy, which sees education as the harmonious development of the physical, emotional, intellectual, volitional, and spiritual powers of an individual, in order that he may live a useful Christian life in this world, and that he may in eternity attain to union with God.

Individual health records are also kept in the kindergarten office, and the children have the services of doctor and nurse. Intelligence tests and achievement records are tabulated and the child's folder precedes him to first grade.

Before completing our tour we visit the playgrounds. There are two of them, one on either side of the building. One is hard-surfaced and enclosed by a seven foot brick wall. It is situated off the north side of the building and is adjacent to the children's entrance. In this play area there are several

pieces of apparatus, designed for the strengthening and co-ordination of muscles and the development of self-confidence.

The other playground, at the south side of the house, is a grassy plot in which there is a fine large tree that furnishes a many-sided object lesson for the little ones. Luxuriant vines growing up the side of the house provide a beautiful picture of changing colors and shades, a fascinating nature study. There is entwined in the leaves a lovely hidden wonder that makes the young imagination see and create tiny stories. In this yard on pleasant days, we set up our easels and clay tables. Sometimes we just sit on the grass and "wonder" about a measuring worm climbing our tree—

"He has to make his whole body into a hump
While his back feet catch up with his front feet.
But it's his way and he doesn't seem to mind."²

Or again we "wonder" about seeds—

"How could each seed grow into the right vegetable
And nothing else—
The red radish, the white onion, the yellow carrot,
All down there together
In the same black earth?
How could they know just how to be themselves?
God must have whispered to them in the ground
And told each one the secret of itself."³

Visitation kindergarten adequately meets the physical aspect of the child's needs by its construction and equipment. It endeavors through all its factors working together—parents, teachers, and little companions of the school home, to realize the Catholic philosophy of education as expressed by Pope Pius XI in his encyclical on Christian Education—that is, the coöperation with divine grace of all the influences of home and school, that thereby Christ may be formed in the heart of the child.

² Jessie Orton Jones *Secrets* (The Viking Press, New York City, 1945).

³ *Ibid.*

Scouting Solves the Leisure Problem

By BROTHER F. JOSEPH, F.S.C.

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A great problem facing every person dealing with youth is the manner in which his charges spend their leisure time. With us, the question is of utmost importance, for we have the task of implanting in the minds of our boys certain principles which too often are going to be diametrically opposed to opinions and prejudices of the milieu into which the boy must pass as soon as he leaves school. The teaching Orders have always been concerned with "perseverance" societies, confraternities, and similar organizations whose purpose is to gather our boys into groups, so that the practice of a Christian life may be made easier through the force of example and the adoption of a number of definite standards by which the boys, individually and as a group, may be guided. These organizations are nearly always carried on as extra-curricular activities. They consume the leisure time of the boys in a gainful manner, and thus, to a certain extent, answer the question of what the boy can do after school.

Its Scholastic Value

There is another organization which could be turned to real profit along this line also, if it be handled intelligently. The Boy Scouts of America enroll a tremendous number of boys and young men each year as active members, and quite a number of them are Catholics. The organization includes in itself most of the points stated above with regard to the good use of leisure time. It is quite definitely extra-curricular in its scope, but there is no reason why it could not be incorporated more and more as an integral part of school life. It takes up much of the boy's leisure time. An active Scout usually spends an average of two nights a week in Troop and Patrol Meetings, one weekend or so a month in an overnight camping trip, and a more extended trip of a week or two in the Summer. Added

to these are the periods of time in which the boy prepares for various tests to be passed in achieving the different ranks in the Scouting program. The boy spends this great portion of his time in company with other Scouts ranging above and below him in age from about three to six years, and this during the most impressionable period of his life.

With regard to a definite code which is presented to the boy in leisure-time organizations, Scouting offers its Law and Oath, which it tries to maintain on a rather "sacred" footing. In the Oath, the Scout promises to do his best towards God, his country, and the Scout law; to help others at all times; and to keep physically strong, mentally awake and morally straight. In the Law are enumerated those points by which he is to be guided in his life: he is to be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent. This requirement is stiff enough to test the sincerity of any twelve-year-old boy, and yet that's what is asked of him when he is inducted into the Troop. The program of endeavor that is opened is a basis for a life's work and not merely for the three, four, or five years that the boy remains an active Scout. Some might think it too idealistic. None will deny that it hurls a real challenge at the boy—a challenge embodying many of the social, moral, and individual requirements demanded by Christ of His followers.

But the boys who take up Scouting—what about them? What kind of fellows are they? Do they enjoy the program? Do they remain active?

Speaking from personal experience, the writer would classify the boys he has met in the Scout Uniform as typical "American kids." He was associated with them for five years, at their side as a fellow-scout and at their head as Patrol Leader, Junior Assistant Scout Master and Assistant Scout Master. Lest any should think that Scouting lures only "panty-waists" into its fold, let me say a few words about the general character of the boys who made up my own Troop and the Troops of the whole section of the city in which we lived.

Digressing just a moment, it might also be well to mention

that that particular section was quite industrial, quite self-sufficient, quite Irish, and quite "tough." Among the less genteel it was referred to as "Fishtown," which brings up an historical note upon which I would rather not dwell just now. Suffice it to say that the fish have long since departed.

The Boy Scout Type

But to get back to the boys of this section. Most of them had lived in that environment from their earliest years. Their parents were of the general working-class, really feeling the pinch of depression when that condition visited their places of employment. The families were usually blessed with a healthy number of offspring. Most of the boys didn't understand what the word "luxury" meant in practice; they were accustomed to a simply furnished home, a rather battered school building, an incompletely equipped church; many worked after school hours, even while in the grammar grades. Their spending money was of the nickel and dime variety, and that came not too frequently. In short, their background was not one conducive to producing the fluttery-gestured, feminine type of individual. They knew how to take care of themselves in more ways than one.

Strangely enough, these boys became interested in Scouting to a degree that was quite amazing. It didn't take them long to find out that the supposedly "sissy" course of activities that Scouting offered was far from being "sissy." Camping, stiff tests, hard games, the necessity of procuring money for personal uniforms (wise Troops will demand that Scouts *earn* that money), and a host of other requirements let the boy know that things were going to be a bit rocky. Yet, despite that, and more probably because of it, those that stuck around seemed to enjoy themselves immensely.

Training for Leadership

It is the aim of Scouting that every boy who puts on a Scout uniform remain enrolled for a period of five years. Of course, that's somewhat ideal and is still far from being achieved.

The problem of turnover and defection is a problem in the Troop just as it is in every organization. Our own Troop certainly experienced it, but the blame in that case can be laid to the faulty Troop programs and leadership. We all had started from scratch and our mistakes were frequent and serious. Intelligence in Troop guidance is a necessary condition—and that's one of the spots in which we teachers could help, as I'll try to show in a later paragraph. That five-year plan gives the program sufficient time to become a wholesome character-builder, provided it be presented in a suitable manner. If the boy enters at twelve and his interest is maintained for the whole period, it means that he is at least three-quarters of the way through the trying and hazardous adolescent period before he bids goodbye to Scouting. It will mean that a tremendously important period of his life will have been spent in a thoroughly helpful, time-consuming, positive activity in a group atmosphere and under young men from his own neighborhood.

Considering that the boy enters high school when he is anywhere from thirteen to fifteen years of age, it is seen that we welcome yearly into our schools a goodly number of Scouts. Some of our schools, I understand, have already gathered their Scouts into a group with a Priest or Brother Moderator, officers, etc. In such a group, I believe great things could be done. The boys' viewpoints are broadened, so that they see beyond their own Troop activity into the really spacious world that Scouting is. Here, too, and most important of all, and perhaps the one reason for such a group's existence, the Scouts can learn the Christianity of Scouting. By tactful talks, exhibitions, activities, and retreats, the idea of the thorough spiritualization of all of Scouting could be effectively taught.

The Church is willing to accept Catholic youth organizations as such only on the grounds that they tend to the salvation of souls; and the Church, in the person of one of her Pontiffs, has termed the Catholic Scouts of the world "a chosen band." Clearly, she sees possibilities in the movement to which we

seem to be blind. There are so few organizations that really seem to grasp the American boy for any length of time. So great is the need for a militant American Catholic youth, that it behooves us to try all possible means, when there is a chance of increasing the strength of Catholic Action in this country. Certainly it is not difficult to integrate the Scout Oath and Law with solid Catholicity! The Church has recognized that fact and has given a thorough "baptism" to the program. Practically every one of Scouting's ideals, its sensible outdoor, nature-embracing program, its doctrine of hard, equally-shared work—all these can be supernaturalized so easily that the Scout will be thanking God for the sunset before he knows what's happening. What's the use of trying to excite the boy over "The heavens show forth the glory of God," if he doesn't even take the trouble to *look* at the heavens?

Inculcating Sense of Responsibility

There's another possibility for these high-school Scout groups which I'd like to touch before closing, although by no means does it exhaust the group's potentialities. Earlier, it was stated that intelligent guidance in the Troop is an essential condition of success. It is difficult for the native "horse-sense" of the Leader, invaluable though that faculty is, to cope with all the problems that arise in his dealings with the boys. Education in psychology and method is necessary. In the group at school, at least a few of the members will be of the age, sixteen and seventeen, when Scouting invites them to accept Junior Leader responsibilities. The possibilities of education with these boys are unbounded, for it is the Junior leaders, along with the Patrol Leaders, who are in most frequent contact with the boys. They could learn much from the experiences of the other members of the group, and also be presented with definite instruction regarding the best methods to secure and hold the interest of the boys they will lead. If the older boys can be encouraged to continue as Junior Leaders, they often discover that they have a hobby that will keep them occupied for the rest of their lives.

Summing up then, there are many Catholic boys who already are Scouts and many more who would join them if they were relieved of a few prejudices, particularly about the type of boy they'll meet as fellow-scouts and the type of program presented. Scouting can be made an extremely effective agency for Catholic Action by one who can speak the Scout's language. This effectiveness can be achieved only by intelligent leadership, and we are in a position to train the leaders.

Scouting is not the *only* means to the end all of us hold so dearly—a militant Catholic America and the living of full Catholic lives by our pupils; but it is, I think, one of the better means. So much ground has been broken in the natural sphere to interest the boy that it would be pitiable were we to fail to cast in the seed that would grow into supernatural activity. The possibilities are there; they must needs be developed.

The New Testament in the Latin Curriculum

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In speaking of literature and literary endeavors, we should pay attention to two important considerations, the what and the how: the what (the subject-matter) and the how (the style). According to the emphasis placed on these two important elements, all examples of literature can be classified as good, fine or great. Good literature may be defined as any literary composition in which the chief emphasis is placed more on the truth of the matter (the what); than on the beauty of the presentation (the how). Fine literature, on the other hand, is a type of composition in which the special emphasis is laid not on the truth of the facts, but on the beauty of the presentation. The third type of literature, the great, is any composition in which there is a perfect balance between the truth of the matter and the method of the presentation of that truth. In other words, truth and beauty are the essential features of all great literature. All of the great Classics have been recognized as great, because of the attainment of this harmony between the subject matter and the style. The happy faculty of achieving harmony and due proportions in the expression of truth is the gift of a truly great genius, be he literary, artistic or musical.

In view of this, it is easily understood why the great literary masterpieces of Virgil, Cicero, Caesar, Livy, and the other truly great Latin writers have gained their enviable place in the scholastic curriculum. Many scholars, however, overlooked the fact that classical Latinity did not cease with the extinction of the old Roman Empire or with the close of the so-called Silver Age of Latin Literature. The classical literature of any nation knows no death, as long as there survives one representative who can master its characteristics and features. A decade or two ago it would have been tantamount to an ex-

pression of literary treason to dare mention classical Latin qualities in any writer, living in an age after the old Latin classicism. It is only of late that scholars have begun to realize and appreciate the importance and the influence of Latin Patristic literature. The ready inclusion of the Patristic literature into the Latin curriculum has not been the effect of the recognition of the importance of Patristic literature in the traditional stream of Latin classicism. Only a few institutions, sectarian as well as non-sectarian, have ventured to include the Christian Fathers along side of the names of the pre-Christian and non-Christian Latin writers.

It is not my intention to vindicate in this article the place of the Church Fathers of the early Christian centuries in the Latin curriculum. It is my immediate intention to nominate, first of all, for a position in the Latin curriculum, the New Testament and secondly, to support the nomination of the New Testament in general, and the Epistles and Gospels in particular—a literary accomplishment, which, if it is not the most outstanding expression of Christian thought and ideals, is nevertheless the greatest source of inspiration, enlightenment, and edification of all of the endeavors of the Christian literary and spiritual world. The Latin translation of the Gospels of the four Evangelists and of the Epistles of St. Paul, St. Peter, St. John, St. James, and St. Jude could be made one of the most interesting courses of study in the Latin curriculum of all Christian schools on the secondary and college levels.

The New Testament is part of the Latin Vulgate, the recognized name of that Latin translation of the Bible which we owe to St. Jerome. It was declared authoritative by the Council of Trent in the sixteenth century. St. Jerome was admirably fitted by nature and by study (and some say by Divine Providence) for the undertaking of the translation of the Old and the New Testament from the original Hebrew and Greek and old Latin, into idiomatic classical Latin. The outstanding quality of the style and the language of the Hieronymian version of the Bible has influenced one of the Hieronymian scholars to say that human language never received a more

violent shock than in the sudden outbreak of the thought of the prophets and biblical hyperbole into the idioms of Cicero (in St. Jerome's translation). This classical Latin version of the accepted expression of Christian thought and human ideals of the great Apostles deserves a prominent place in the curriculum of the humanities. The Epistles and the Gospels embrace in themselves all of the necessary requirements for great literature—truth (the subject-matter) and beauty (the medium of expression). There is no need for a detailed description of the truth and the beauty of expression of the subject-matter of the Epistles and the Gospels. Suffice it to say, however, that the Epistles of St. Paul, St. Peter and St. John which deal not only with problems of a theological and moral nature, but also of practical ethics, can easily be compared with the Ciceronian letters of moral edification and the Senecan *epistulae morales*. The Gospel stories of St. Matthew, St. Mark, St. Luke and St. John describe, with the gift of Divine Inspiration, the problems of society and their solutions with so much tenderness and so much appeal, and they present the fundamental concepts of the whence, the why and the whither of human life. They do so with such conviction, enthusiasm and clearness that even the modern "best seller" would resemble an amateurish attempt in comparison. It is indeed a serious educational shortcoming, that students who are capable of handling the Latin language deprive themselves, or are deprived by others, of the golden opportunity of reading true classical literature. Some of the most precious gems of Christian thought and expression trace their origin back to the Epistles written by that great patron of converts, St. Paul, the prince of Apostles. St. Paul's Epistles of instruction and exhortation to the Romans, the Philippians, the Hebrews, the Galatians, the Colossians, to his friends, Titus and Timothy, in fact to the congregation of the entire Christian world, from the view point of Christian instruction and exhortation, are unexcelled in the field of didactic literature. Christian students and scholars are depriving themselves of a treasure of enabling thoughts and are doing injustice to classical tradition by refusing the Apostles and

their letters a merited place in the educational curriculum, especially the Latin curriculum, and by relegating them to a minor place of Sunday school teaching. St. Paul, St. Peter, St. John and the other inspired writers should assume their rightful position, if not in the original, at least in translation, among the pages of comparative literature, in general, and, among the pages of Latin classicism, in particular.

A text containing a judicious selection from the various Epistles written by the Apostles would serve an important purpose in the Latin curriculum. A worthy collection could be gathered from the twenty-one separate Epistles, the 119 chapters and the 2,756 verses from St. Paul, St. John, St. Peter, St. James, and St. Jude. The greater portion of this correspondence belongs to St. Paul. It would involve too much detail at this time to evaluate this vast collection of Christian Epistles. We can, however, limit our scope and direct our attention briefly to some of the epistolary output of St. Paul. The Epistles of St. Paul could alone serve very profitably as a course in the Latin curriculum. From the fourteen separate letters of St. Paul, which contain 100 chapters and 2,325 verses, sufficient representative matter could be chosen to justify a position for St. Paul among the classical epistolary artists. At present I am not attempting any plan or manner of selection. I am merely focusing attention on (and possibly enthusiasm for) the possibility of the recognition of the Latinity and classicism not only of St. Paul but of the entire volume of the New Testament.

An analysis of the Latinity of the Epistles of St. Paul will surely convince the observer of classical hue, of the rhetorical and poetic coloring of the expressions in the Epistles. There is not merely beauty of thought and truth present in his messages, but there is also a balanced harmony of beauty between the truth expressed and the medium of its expression. Any one acquainted with the classical figures of expression and rhetoric of Latin and Greek literature, will readily recognize these qualities in the many of St. Paul's Epistles. The standard classical figures of anaphora, polysyndeton, asyndeton,

alliteration, assonance, chiasmus, oxymoron, and a host of others are admirably employed in St. Paul's writings. Many of these to which I have reference can be conveniently found in the *Missale Romanum*, the Missal revised according to Popes Pius V, Pius X, and Benedict XV. The teacher of classics who has a knowledge of these rhetorical figures, can really introduce his students of St. Paul to a genuinely classical atmosphere of beauty of thought and expression. St. Jerome possessed the happy faculty of adapting style to subject matter. Like Cicero, he writes in a style simple and plain and subdued in tone, when there is need for instruction and interpretation. But when an appeal is made, when exhortation is directed, when an argument is proposed, St. Jerome is truly classical in creating dramatic and rhetorical effects with a skillful, yet not florid, treatment of the rhetorical figures. The translation of St. Paul's Epistles is truly deserving of special consideration.

The primary purpose in reading St. Paul's messages and other parts of the New Testament would be to read the New Testament itself and enjoy that nobility of thought and mellowness of instruction that only true humble personages like St. Paul can give. The reading of the Missal would follow as a natural consequence. Once students have been introduced to St. Paul and the other writers of the New Testament, and have read and studied and enjoyed those very sections that are included in every daily Latin Missal, they will never want to be without it. It was indeed under the guidance of divine Providence that St. Paul's Epistles were chosen by the church to be read (and analyzed in sermons) throughout the entire year at the sacrifice of the Holy Mass.

St. Peter Canisius, Master Teacher of Germany

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III. St. Peter Canisius, Religious Educator

St. Peter Canisius has earned for himself a distinctive place in the history of religious instruction and education. The scope of his work was so comprehensive that any attempt to classify his activities must appear more or less artificial. While his ministry took many forms, its aim and purpose was unmistakable. He lost no opportunity to promote and intensify the religious life of all with whom he came into contact irrespective of age, sex, or social position. If he had any special predilection, it was for the proper upbringing of children and the Christian formation of youth.

He loved young people deeply and appreciated their many good natural qualities, but he was no sentimentalist: he was fully conscious of their weaknesses and instability. Hence, he was ever ready to provide them not only with religious instruction but also with much needed spiritual aid and guidance. Even while he was still a young man, his solicitude on their behalf is clearly in evidence as the following specific instances clearly suggest.

Rewarding Obedience

While pursuing his own studies at the University of Cologne, he was wont to give lectures to his fellow-students on theology and the Sacred Scriptures. As soon as he became a deacon he accompanied the young priest, Leonard Kessel, on his journeys to administer to the neglected parishes in Cologne and its environs. Canisius assisted in preaching and got his first experiences of the pulpit. He likewise engaged in public argument in defense of the doctrines of the Church, which were being attacked with vehemence and persistency.¹

¹ J. Brodrick, S.J., *Saint Peter Canisius*, p. 62.

About this time Peter Faber wrote him a letter explaining that he was being kept in Cologne "for the good of many souls" rather than being sent elsewhere for the advancement of his own learning. The reply of Canisius was characteristic of the man: he declared that if obedience did not call him away he was determined to devote himself body and soul, and all his time and study and teaching and prayer, to the people of "Holy Cologne."²

A young friend who had planned a rather ambitious program asked for advice. In reply Canisius in a tactful way recalled that he, too, had his turn of "preaching, arguing, and exhorting," but while counselling and prescribing for others he neglected the care of his own soul. Then he added these significant words: "While approving of your present aspirations I think *you should concentrate your efforts rather on gaining young men, than winning over theologians and other important people.*"³

Shortly after his father's death he wrote a letter to his widowed stepmother, who had been left in comparatively easy circumstances, urging her that while struggling to provide for her children's temporal needs she should above all set them an example of a loving, patient mother who esteemed their salvation above the riches of the world. He likewise urged her to maintain a firm discipline over them, to teach them the elements of the Christian doctrine, to cultivate the habit of reciting the customary prayers night and morning, and to encourage them to learn new prayers which they might habitually recite during the remainder of their lives.⁴ If we recall the fact that at this time such salutary Catholic practices were very much neglected, we can readily realize that this advice was not a work of supererogation.

The examples cited serve to show how clearly Canisius realized the importance of bringing up a new generation of practical Catholics who were well-grounded in the tenets of their Faith and who were loyal to the traditions of their Cath-

² *Ibid.*, pp. 67, 68.

³ *Ibid.*, p. 77. The *italics* are mine.

⁴ *Ibid.*, pp. 79-80.

olic ancestors. To attain these worthy objectives in the fullest measure, the active coöperation of the home, school, and Church was essential. Good parents, of course, were a prerequisite; but, then as now, good teachers were indispensable.

His Teaching Qualities

The Saint himself possessed most of the qualities which are considered essential in every great teacher, preacher, and director of educational institutions. He was an impressive and inspiring speaker whether in classroom or pulpit. He always prepared his lessons and sermons with scrupulous care and adapted them to the needs and maturity of his hearers. He judged the results of his classroom instruction by the growth of his pupils in piety no less than in learning. As to his sermons the criterion of their success was not so much the increasing size of the congregations they attracted as their effect in stimulating his hearers to greater devotion, as shown by more and more frequent reception of the Sacraments and regularity in attendance at Holy Mass.

He was a pioneer in using newer methods in teaching theology, and introduced his students to the practice of undertaking an intelligent investigation of Christian sources. His own writings show his familiarity not only with the Bible but with the writings of the Fathers and Doctors of the Church, whose teaching the proponents of the new faith either ignored, belittled, or perverted according as it suited their own peculiar doctrines.

His Success Formula

It should be pointed out, however, that the real greatness of Canisius as a teacher and educator lay not so much in his exploitation of any specific method, or teaching device, as in his all-round greatness, especially his solid knowledge of subject-matter and his almost intuitive understanding of the working of the minds of his pupils and students, as well as his magnetic personality which impressed both young and old.

For faculties of the colleges over which he exercised super-

vision he was always anxious to secure well-qualified teachers. As a practical schoolman, he did not consider learning, or even piety, an adequate substitute for skill in the art of communicating ideas and developing the minds of their students. He wanted men with a good teaching personality, who, both by word and example, would make their influence felt on the minds and conduct of their youthful charges.

Insistence on Good Books

Canisius was well aware that it was not enough to establish schools and supply them with teachers. An adequate supply of good Catholic literature was also indispensable to counteract the baleful influence of the many heretical books which were in circulation. His conviction that Catholics should freely use the printing press to promote the cause of orthodoxy manifested itself in many ways.

In Augsburg he induced the Government to make purchases of suitable books. The poor were supplied gratis, but those who could afford to pay were expected to refund half the price.⁵

It was, of course, a highly commendable practice to protect both students and adults from the poison of unorthodox publications. Ordinary prudence, no less than ecclesiastical legislation, demanded that a careful scrutiny be made of the literary fare to which the faithful were exposed. But prohibition in itself was an ineffective remedy. Heretical books had a way of getting into the hands of students, and erroneous doctrines were often furtively incorporated in school textbooks. Canisius took positive measures to counteract such evil influences. He was a firm believer in well-stocked libraries. He used to say: "Rather a college without a church than a college without a library; we cannot be good soldiers unless we have good weapons."⁶ There are few cases on record of a Saint who worked so persistently to establish and augment college libraries.

⁵ Francis S. Betten, S.J., *From Many Years*, p. 161.

⁶ Francis S. Betten, S.J., *op. cit.*, p. 164.

Pulling Resources

Since the output of Catholic books was relatively small, Canisius took practical measures to improve the situation by encouraging Catholic authors and publishers. He begged Pope Pius V to send annual subsidies to the Catholic printers of Germany and to permit German scholars to edit Roman manuscripts. He persuaded the city council of Fribourg to erect a printing establishment. He kept in touch with the chief Catholic printers of his time—Plantin of Antwerp, Cholin of Cologne, and Mayer of Dillingen—and found that they were hampered in meeting the competition of Protestant printers. Hitherto the Roman printer, Paul Manutius, had a privilege which prevented, under pain of excommunication, the reprinting of any book published by him. Since the cost of transportation of books from Rome to Germany was high, Protestant printers were quick to take advantage of their Catholic competitors. With impunity they reprinted some of these learned Roman works, often with grave errors and falsifications. As a result of the protest of Canisius, the privileges of Manutius were curtailed and German Catholic printers were permitted to reprint important works in foreign languages.⁷

Canisius held that to defend Catholic truths was as important as to convert infidels. At Rome and Trent he strongly urged the appointment of a council of theologians at the papal court and in other parts of Italy, whose duty it would be to write in defense of the Faith. He likewise suggested to the General of his own Order the desirability of training and encouraging writers and advised the creation of a college of authors.

Canisius himself had set an excellent example for his Jesuit brethren. He was a prolific writer and the pioneer author of the Society. In April, 1546, a few months before his ordination, he published a new edition of the works of St. Cyril of Alexandria, which, according to his recent biographer, was the

⁷ *Ibid.*, p. 171.

first work of a Jesuit author to appear in print.⁸ Other biographers attribute to him the publication of an earlier work, an edition of the sermons of the Dominican mystic, Tauler, which appeared in Cologne in 1543 with an introduction signed "Petrus Novimagus," or Peter of Nymegen.⁹ Even if this attribution be rejected the claim that he was the pioneer Jesuit author still holds.

His Writing Apostolate

For our purpose it is enough to remember that for a full half-century Canisius pursued his apostolate as a writer. His published works cover a wide range of subject-matter ranging from school textbooks, prayerbooks, and other popular devotional manuals, to such learned publications as editions of the writings of St. Cyril of Alexandria and Pope Leo the Great, refutations of the Magdeburg Centuriators, and commentaries on the Sacred Scriptures. The end he had in mind was to instruct and to edify his readers as well as to defend and propagate Catholic doctrine and to strengthen the Church by every legitimate means. Some of his writings are now forgotten, but all of them served a useful contemporary purpose, while the influence of others was felt for centuries after his death.¹⁰

Of all the writings of Canisius the one by which he is best remembered is his *Summa Doctrinae Christianae*, popularly known as his Catechism. No other summary of the Christian doctrine has had such a successful history. During the first half of the sixteenth century several Catholic catechisms were published, but for one reason or another none of them became popular. Luther's Catechism, on the other hand, swept all competitors before it and was causing inexpressible confusion among the Catholics of Germany. In his first year at Ingolstadt Canisius expressed a wish for a catechism that would take

⁸ J. Brodrick, *op. cit.*, p. 73.

⁹ Otto Braunsberger lists the more important works of Canisius in his article "Peter Canisius" in the *Catholic Encyclopedia*, and claims that Canisius is the author of the edition of Tauler's sermons. Other German biographers make similar claims on his behalf.

¹⁰ According to J. Metzler, *Petrus Canisius: Ein Charakterbild*, p. 78, the complete bibliography of the writings of Canisius and their various editions runs to seventy-five double-column folio pages.

the place of Luther's, and King Ferdinand commissioned the University of Vienna to produce a handbook which would give a comprehensive treatment of Christian dogmas in direct opposition to modern errors. It had to be methodical and concise, and yet embrace everything that a good Christian should know. Eventually the fulfillment of this onerous task fell on Canisius. He spent three years in preparation, and in 1555 had the satisfaction of seeing it in print, with an edict of King Ferdinand which served as a preface. The name of the author, however, did not appear until the second edition, which was issued four years later. The plan was simple and logical, yet it included the essentials of the Christian doctrine.¹¹

His Catechism

The Catechism was published in three forms: the large catechism consisting originally of 213 questions with rather long answers intended for teachers and college students; a short version published a few years later, intended for students at the secondary school level and containing 124 questions with shorter answers; and a still shorter version with 59 questions intended for children who had just begun to read. The large catechism appeared in definitive form in 1566. This Post-Tridentine version contains 222 questions with an appendix of twenty sections on the Fall and Justification of Man, according to the teaching of the Council of Trent.¹²

In these days when so much is made of visual instruction, it is worth noting that the enterprising and expert printer, Plantin of Antwerp, brought out in 1589, at the suggestion of Canisius, a beautifully illustrated edition which was intended for very young children and adults who were unable to read.¹³

It is generally conceded that the *Summa* of Canisius is a theological masterpiece for clarity and precision of treatment and a veritable summary of the Christian Doctrine as its

¹¹ See Brodrick, *op. cit.*, for an analysis of its contents.

¹² For an adequate idea of both the Ante-Tridentine and Post-Tridentine versions of the *Summa* and of the *shorter* and *shortest* versions of the Catechisms the reader must consult Father F. Streicher's *Petri Canisii Catechismi Latini et Germanici*, Vols. I and II.

¹³ See Streicher, *op. cit.*, Vol. I, pp. 275-395.

Latin title suggests. The author based the work on the Bible, the Church Fathers, and the Councils, and gave references to the sources used. It contains 2,000 abbreviated quotations from the Bible and about 1,500 from the Fathers and Councils.¹⁴

From both an historical and religious standpoint it is an invaluable work. Its primary purpose was fully realized, for it was made accessible in translation to the whole of Christendom. The first translations were naturally made into German. During the lifetime of the author it was translated into fifteen different languages, and it found its way into almost all parts of Europe. Before the author's death it had passed through more than 200 editions. Ninety years later (1686) the number of editions had grown to 400. Even in the nineteenth century it was so commonly used in Germany and Switzerland that the name "Canisi" and catechism had become synonymous.

Moulding Catechetics

It may be safely asserted that since it was first published it influenced, either directly or indirectly, every succeeding Catholic catechism. Even today the catechism of Canisius is highly commended not only by Catholic scholars but also by non-Catholic historians and theologians. It is especially remarkable for its correct teaching, its clear positive sentences, and its mild and dignified form. It does not even mention the names of Luther and Calvin. It was instrumental in bringing many converts into the Catholic fold. So many generations of Catholics in all lands have derived spiritual nourishment from these precious manuals of religious instruction which Canisius compiled that the author has become a genuinely international Saint.

It has been already suggested in this paper that as a religious educator the efforts of Canisius were not limited to instruction, whether oral or written. He was a man of prayer as well as a man of action. Hence he encouraged general practices

¹⁴ These quotations were later compiled in their original form by Father Peter Buseus and published in four quarto volumes. Cf. Otto Braunsberger's article "Peter Canisius" in the *Catholic Encyclopedia*.

of piety. His own private devotions were characterized by simplicity. He loved to recite the Rosary and the Little Hours of the Blessed Virgin. He founded Sodalties in honor of the Blessed Mother, for he considered devotion to Mary the surest ground of hope for the restoration of Catholicism. It should be added that, while the primary objective of these sodalties was the sanctification of their members, they also performed important social and moral functions.¹⁵

Above all, Canisius had a profound love and veneration for the person of Our Divine Lord and he was a precursor in promoting devotion to the Sacred Heart. He fully realized the consequences of the child's incorporation with Christ through baptism, his admission to membership in the Mystic Body of Christ. Hence, the imparting of *information* was not enough, but *formation* of the whole man; or rather, *transformation* of Christians into other Christs. Because of his keen insight into the educational mission of the Church, he clearly understood that its choicest fruits were derived from "the supernatural virtue and life of Christ which Christian education forms and develops in man."¹⁶

¹⁵ J. Brodrick, S.J., *op. cit.*, pp. 787-88.

¹⁶ Pope Pius XI., Encyclical Letter, *Christian Education of Youth*.

Teaching Sisters Study Character Formation

By SISTER AURELIA, O.S.F., M.A.

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When Sister Mary Ann stepped out of the school building on Friday afternoon, she met Jerry Noonan and his three chums, Harry Heater, Tom Brown and Bill Ayres.

"Sister," Jerry acted as the spokesman for the quartet, "Sister, we're sorry we've caused you so much trouble, and... and..." Jerry hesitated.

"Never mind, Jerry," Sister answered, "it's all over now. I am certain that you boys will never forget your experience the other day."

"No, Sister, we won't," Harry acknowledged. "We'll never forget how frightened we were when the officers took us to jail."

"Gee, Sister, we were scared stiff." Tom shivered at the recollection.

"And I could hardly answer the judge when he asked me questions," Bill added.

"But Father Mullen helped us and the judge was kind, too. You know, Sister, that's what we're trying to tell you. We Catholic boys are mighty lucky to have priests and Sisters who are interested in us. Father Mullen is a real friend and so is Father Scott. It makes a fellow want to be good when he sees how the priests and Sisters care for him." Jerry was quite enthusiastic, and Sister noted that the others agreed with him.

"Well, boys," Sister said, "I am pleased to hear that you appreciate what the priests and Sisters are doing for you. If boys and girls would only realize that we want to make them happy by training them to do right, they would coöperate better with us."

The boys were silent. At last Bill said: "We'll try our best to please you and Father Mullen, Sister. We promised

Father to go to Confession and Holy Communion more frequently. He said this would help us to resist temptations and would make us strong and willing to do what is right."

"You know, Sister," Tom Brown seemed at a loss for words, "well—we, we never thought that we were doing anything wrong when we played tricks on people, like ringing doorbells at night, chalking up fences and walls, playing rough games, and, oh,—well, just being tough."

"But we never did break in anywhere, Sister, or steal, or damage things," chimed in Jerry.

"That may be true, boys," Sister said, "but there are other ways of doing harm, and I fear that you and others in our school fail frequently in these matters. For instance, what about the bad example Catholic boys give when they use foul and indecent language? Or, when they annoy people to the extent of making them so angry as to use profane words? What about the bad influence you are on the smaller children in school, particularly by your daring pranks? You know how quickly the younger children copy what you older boys do. People, particularly those unfriendly to Catholic schools, often blame the priests and Sisters for the misconduct of Catholic school children in the street, or on the playground, in movie theaters, and in street cars and busses."

The boys squirmed under this sharp indictment.

"People judge your training, or your lack of it, by your conduct," Sister continued, "and when Catholic boys and girls are not more honest, more obedient, more respectful to their elders, and more law-abiding than other children, they naturally conclude that their religious training is at fault. Do you see, boys, what I mean? Our religion is judged by what we *do*, and not by what we *say*."

The boys were uncomfortable. But Sister Mary Ann had more to say: "You boys never stop to reason how much harm is done by your heedlessness, your rowdiness, and your disregard for the rights and feelings of others. Some activities and tendencies, such as profanity, indecency, impudence to teachers and to older people, rough treatment of younger

children in school or on the way to and from school, cheating in studies or in games, telling lies, stealing, and—" here Sister stopped for breath.

The boys hung their heads. Finally Jerry ventured: "Sister, we fellows never thought of things that way. We didn't mean to be bad; we just wanted to have fun. But I see now that we were having it the wrong way."

Sister Mary Ann looked at her watch. "It is getting late, boys; I must be at the convent in time for prayers. But I am pleased to know that you realize your mistakes and that you are willing to do right. I shall be glad to help you. Don't forget the promises you made Father Mullen. Father will be ready to do all he can for you if he finds you are sincere. In the meantime, remember that I, too, am counting on your help; by setting a good example to the others, you will help me and the other Sisters to train our children to become better boys and girls. I know you will not disappoint me. God bless you, boys." And with these words and a pleasant smile Sister went into the convent.

"Thank you, Sister," chorused the boys.

"Gee, isn't she swell?" Jerry exclaimed, and the others agreed: "The best Sister we ever had."

When Sister Hortense called the faculty meeting to order a week after the above incident, she found the Sisters eager to begin. The general topic "Character Building" had been supplemented by a list of sub-topics which the Sisters desired to add to the points under consideration.

After the opening prayer and a few preliminary remarks, Sister Hortense began: "We are living in the midst of one of the greatest upheavals of civilized history. Things are happening so swiftly around us that we feel bewildered and impotent. The savage cruelties of man to man, the disintegration of the life of the people, the utter disregard for all that is sacred in family life—these and many other factors tend to demoralize the youth of our nation, so that juvenile crime is ever on the increase and threatens to destroy the very foundations of society itself. Foremost among the reasons for this deplorable

condition is the absence of religious training in the public schools. This has left a gap in the character of the young people of the present generation, a gap which only the return to religion can fill. No substitute for religion has been found, though many have been tried. The loosening of morals which accompany the lack of religious training are now producing their fruit."

Here Sister Hortense paused. After a few moments Sister continued: "Most of the Catholic youths involved in cases of juvenile crimes are the product of homes in which Catholic education is looked upon as an unwarranted restriction on the rights and liberties of individuals. Such parents are now reaping the harvest of their modern educational views. Thank God, there are few cases in which young people are involved who have attended Catholic schools regularly. However, we dare not give way to complacency, nor may we indulge in the smug confidence that all is well and that our children are perforce safe from all criminal tendencies just because they attend our schools. We still have much work to do and many evils to combat. In our last meeting we stressed the important rôle that environment, particularly the home environment, plays in the character building of a child. There is also the evil influence of vicious companions, bad reading, vile movies, silly comics, and a host of other things which hinder the effectiveness of our teaching."

Sister Hortense was serious. "I will now ask Sister Gaudentia to continue. I know Sister has prepared a valuable paper on the subject."

Sister Gaudentia's voice was very firm as she took up the point at issue. "It is true, as Sister Hortense has implied, that the number of Catholic boys and girls apprehended by the authorities for juvenile misconduct is increasing, but I think this may not be as alarming as it at first appears—I mean, this does not necessarily prove that Catholic teachers have been lax or remiss in their duties. We mentioned in our last meeting that environment, particularly, the home, companionship, and a number of other factors have a decided

influence on the behavior of children. The movies, the radio, the comics and other reading matter counteract much of the work of the Catholic school. We have made a fairly complete survey of the outside influences which dominate the actions of our boys and girls.

"There is an added responsibility on our part to intensify our religious training and to make our character building more effective. According to Sister Hortense's statement we Catholic Sisters are faced with a very serious situation. If the absence of religious training is largely responsible for the great increase in juvenile delinquency, may not the growing number of Catholic youth listed among teen-age offenders lead one to think that religious instruction, after all, does not help to make young people more inclined to the practice of virtue and right living?"

Here Sister Laurentine interrupted: "But Sister, we are doing all we can to instill right principles into our children. I am certain that every Religious teacher is doing her best to train her pupils in the practice of virtue, in spite of the many obstacles that hamper her work."

"That is true, Sister," Sister Gaudentia answered. "Character training has always been a vital objective of Catholic education, but the means of accomplishing it have changed from time to time. I believe that many of the methods our pioneer Sisters used to form the character of their pupils, would not be possible in training or molding the character of our youths today. But I am drifting away from the subject. We must take cognizance of present conditions in the world about us, and develop a program of character education that will aid the child to acquire the virtues he needs, to adapt himself to the ever-changing conditions that surround him."

Sister Clementia had followed the discussion with interest. Now she remarked: "Good character is developed from within; it cannot be superimposed upon other acquired subjects; it must be developed, rather than learned."

"Yes, growth of character is the growth of the entire child, and we must think of character growth as being a part of every subject that is being learned," Sister Eustace added.

"But a child may learn about moral virtues without getting the discipline that will enable him to live a virtuous life," Sister Mauritia interjected. "Virtuous living is the result of the development of the moral sense and of the aid of divine grace."

Sister Hortense was pleased; the spirited discussion proved that the topic was of vital interest to the Sisters. Feeling that the controversy was centered too much on one point, she adroitly led it into more practical channels.

"Sisters, from what you have said so far we seem to agree that character training is a vital function of our schools; that this training should be carried on throughout all the lessons; and that the child must be led to live in conformity with the ideals held before him. All this brings us to the principal problem we are trying to solve. We acknowledge that juvenile delinquency is on the increase; that the lack of religious training is largely responsible for this. On the other hand, we must admit that many Catholic boys and girls are among the youthful offenders. We know that the home and the school are the most important factors in the character development of the child. Our problems are to see what we, as Catholic teachers, can do to lessen the number of juvenile delinquents among our own boys and girls, and how we can best counteract the bad influence to which our children are exposed. These are serious questions, Sisters, and I sincerely hope that we shall be able, with the help of God, to plan a program of character building that will give our children a firm foundation based on sound Christian principles, not only for the time they spent in school, but for all times."

Sister Hortense consulted some notes. "I realize," she continued, "that our general subject 'Character Building' is a vast one. We could spend an entire year studying it, and even then our knowledge of it would be incomplete. Since all of us are not only willing, but even anxious to make our character-building program more effective, I propose that we confine our discussions for the next four or five sessions to the practical question: *How can we improve our character training?*"

"The first task in character formation," Sister Gaudentia replied, "is the firm establishment of guiding principles of conduct. Since these principles must be understood practically as well as theoretically, pupils must be led to do some hard, straight thinking to see clearly their application in their own lives."

During the latter part of the discussion, Sister Mary Ann was rather preoccupied. Evidently she was doing some very serious thinking and at last she spoke: "Sister Hortense, couldn't we arrange a definite program for our next meeting? Since we are anxious to get all the aid we can in order to make our character training more practical and more effective, why not have the more experienced Sisters give some hints or pointers, or demonstrations? We have many perplexing problems, too, which I am sure could be solved with the help of our older teachers."

"Sister Mary Ann, that is a very good suggestion. I think all will benefit greatly from such an exchange of ideas. Has any one a definite plan to propose?" Sister Hortense looked around.

"I suggest that we have a sort of open forum; we could ask questions and propose problems, and this would give all of us an opportunity to explain our difficulties or to help to solve those of the others," Sister Mauritia ventured.

"Thank you, Sister Mauritia. I believe your plan is worth trying. We shall try to make our next discussion as practical as possible. "But each Sister will be responsible for the success of the plan," Sister Hortense replied.

Whom God Made Lovely

By ANTHONY B. MORRIS

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"For one whom God made lovely
As you, must walk apart
Where His white hands can hold you,
His beauty break your heart."
(From "Barter" by Sister M. Thérèse.)

Bing Crosby in one of his lightest arias engagingly inquires: "Or would you rather be a mule? . . . Or a pig? . . . Or a fish?" Not too heady, these questions; yet we Catholics, while answering gaily or nonchalantly in the negative, may be guilty of being mule-like on one or other of several issues. We still believe, some of us, that there is little or no dash or verve to the modern Catholic writer, in spite of the fine-edged work signed by Brassil Fitzgerald, John O'Connor, and a score of others as good. Or we are akin to the aforesaid stubborn quadruped in our attitude toward reading whatever drivel comes to hand, regardless of the law of the Church! It may be that we still tend to be critical anent "money sermons" on Sunday, even though our own zealous pastor is cracking a dime backwards to make it buy four cups of java for the needy.

Perhaps we show ourselves "mulish" on this "nun question," wondering why the loveliest girls in the parish go their way gaily carrying their community cross for Christ. If we were broader, bigger, finer about the idea; if we really put into working order our conviction that nothing is too good for Him, then our Religious Orders would cease crying for subjects, and the average Religious would not be required to do the work of three.

Catholics do "love the nuns." They admire them as being low-voiced, modest, up-to-date in their teaching methods—yes, and well-dressed; for what woman seeing a Religious clad in becoming, dark habit, falling in graceful folds, her face

framed in starched white coif, does not remark subconsciously: "I think that dress would look well on me, for it is so youthful, so trim, so subtle in hiding physical shortcomings."

Yet if one of our own wants to go Christ's way, we hesitate, we refuse, or worse, we "try her vocation" by every lure of worldly pleasure, not realizing that this special calling of God will be well tried and well sifted by wise and prudent Superiors in the novitiate required by the Church.

The Religious herself is perhaps the happiest of God's creatures. In our endeavor to measure her happiness, let us take a glance at the small joys of convent life. We write advisedly "small joys"—this list of the tiny fountains of frequent pleasures omits entirely the two chief raptures of life in the convent: the consciousness that the Religious is the real spouse of Christ, and the overwhelming daily delight of Holy Communion.

The meditation on the "small joys of convent life" is a lengthy one, even though the list is undoubtedly so incomplete that the average nun in the little convent around the corner will smile as she reads, thinking: "That isn't the half of it."

There is the joy of early rising, a sort of "slap-yourself-on-the-back" feeling of a good start, and the well-deserved comfort of an infrequent long sleep when the pastor reads a late Mass for the Sisters. The "great silence" which is strictly observed in every convent until after Mass, tends towards order, and strengthens the day's beginning. How many of us who get up on the wrong side of the bed would have been spared the shame of an ill-natured morning, had we kept silence until after the "daily transfusion" of a cup of coffee!

There is, too, the small creature comfort of a hot breakfast, a meal always well-cooked and well-served, even though it be "institutional." We often wonder why that word *institutional* bears a stigma. If prunes are served twice a week, that's institutional; but if prunes could be had only once in a blue moon, or if for each prune we sacrificed five red points—so valuable in the days of rationing—that would make them as exotic as spiced pomegranates.

The sense of being "placed right" is not the least of community joys. Each morning the Religious goes to the work she has been well trained for, whether it be school or hospital duty, and to the accomplishment of which she is usually well fitted. In her particular avocation a nun has the motive of doing something worth-while, even if in minor matters she fails to attain her ideal; whereas many in the world are working because they must, and often at a job they detest. To the nun effort is success; she works not with mundane material. On the contrary, she either helps in the healing of broken bodies, or brings to eternal fullness the beauty of immortal souls.

Recreation must be unusually gay among the Sisterhood; they seem to share a spirit of joy and widespread interest in the work of Catholic Action. Here kindred souls meet, and, school or hospital task forgotten, they engage in a harmless game or conversation, or the mutual sharing of a good book. Indeed we are told that a game of bridge or ping pong or tennis is not unusual, and we heard once that some of the younger ones went roller skating in the good old convent basement on the eighth graders' skates, carelessly or conveniently left in the dressing room.

Before the evening meal the hour of prayer spent in chanting the Office must be restful after the fatigue of the day. The recitation of the Litany of Our Lady and the singing of the Salve Regina prelude the Angelus in many convents. So beautiful and well-loved is the Salve Regina that some communities have the custom of singing or reciting it, lighted candle in hand, as they gather around the death-bed of a member of the Congregation.

An hour of study and another of recreation follow the evening meal, and the gentle silence after night bell is indicative of an easy mind, and conducive to quick slumber. Unless a nun is on night duty in hospital work, her seven to eight hours of undisturbed sleep are another of the small joys of life in the convent.

Among the many lovely little things in religion is the enjoyment of feast days, and of holidays, too, made all the more

carefree as school is dismissed; the opportunity of following one's own bent in the pursuit of knowledge, and usually in occupation; interesting avocational duties as well as spiritual vocation; kindness and good care in sickness, together with the help of the best doctors and nurses; the companionship of kindred souls; the almost universal sense of humor which makes recreation ring out with the "feather-light laughter" of the young, and the dignified chuckle of the old, and without which many superiors think a vocation is lacking; and—a joy which must be experienced to be appreciated—the sharing of strength and sympathy and thoughtfulness when trouble comes, as it does to all.

On the negative side Religious have nothing to regret. The poignant words of Father Charles O'Donnell's poem, "Harvest," find no parallel in their life:

I shall have nothing but my sorrow
When judgment comes, whenever that may be,
No fruits, no flowers, no sheaves, myrrh only
And bitter as the sea.
Shall He regard me with stern anger
Finding what He shall find,
Or look with eyes that understanding
Pity makes blind?
I only know there is nothing in my garden
That shall grow to the grave;
I shall bring Him at last only my sorrow,
All that my life could save.

A Religious walks not the stumbling road of the tired years; but, having "dreamed bravely and beautifully" she goes forth with courage in her heart up the zigzag trail to the mountain top where dreams come true.

The Church Unity Octave

By BROTHER B. ROBERT, F.S.C.
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When we consider that members of the Eastern Orthodox Church, Lutherans, and Calvinists have joined in this great prayer movement, and that thousands of Anglican clergy in the United States and England signed pledges some years ago, to work and pray for the return of the Anglican communion to the Papal obedience, we are inclined to wonder just what Catholics themselves are doing to promote the success of this excellent crusade of prayer. Answers to that question, of course, will vary with the experience of individuals. Really, are there many Catholic boosters of the Church Unity Octave? Do many Catholics observe the Octave by reciting the prescribed prayers or at least saying extra prayers during the Octave? On the other hand, how many Catholics have never even heard of the Church Unity Octave? Most Catholic adults, I am afraid we must admit, are quite indifferent when it comes to advertising or promoting their all-important product—the Church. Their apostolic zeal will never set the world on fire.

It is all well and good for us to criticize Catholic adults, but what are we teachers in Catholic schools doing to remedy the situation? Every one of us, certainly, has intended at some time or other to do something about arousing in our students a desire to share the priceless heritage of Faith with non-Catholics. Talking about this important matter is good, but there is the danger that our exhortations may prove to be sterile. A much better method of inspiring our students and teaching them to act on that inspiration, is to furnish them the opportunity to *practise* what we preach to them. The Church Unity Week provides us with a splendid occasion to do a little something towards informing Catholic laymen, who are interested in the salvation of souls and the spread of Christ's Kingdom on earth.

The educational value of conducting the Church Unity Octave in our classes is significant, it is true, but there is another phase that is still more important—the efficacy of prayer, especially group prayer. Was there ever a period in history when the members of the various sects were more in need of prayer? Further and further away from Christ they drift, as they differ among themselves on fundamental doctrines and yield more and more to the pagan ideas of the day. Shall we stand by and calmly observe them, as they unite with the Communists against what seems to be their common foe—the Church—without lifting a finger to draw them back to the true fold of Christ? They need our prayers and the prayers of our youngsters. Any arguments we might here present to prove the necessity of prayer for the success of this apostolic work, would be effort wasted in proving the obvious. We Catholic teachers have the conviction. Let's convert it into action by arranging for the observance of the Octave in our classes.

Our students should recite the Octave prayers prescribed by Pope Benedict XV. Simply adding an extra "Our Father" to our regular class prayers during the Octave is unquestionably the easiest way of observing it, but to the students it is just another "Our Father," like the thousands they've said already. When they recite the prescribed prayers, on the other hand, the novelty of the strange but meaningful prayers, attracts their attention and induces them to pray more fervently. The pupils are more likely to absorb the spirit of the devotion from the recitation of the official prayers, which are not only beautiful but appropriate as well.

If time permits, why not write to the Friars of the Atonement, Peekskill, New York, for copies of the Church Unity Octave prayer leaflets? Several years ago the writer sent in such a request and received in return a small leaflet for each student, several large leaflets suitable for the student prayer reader, and a bulletin-board announcement of the Octave. This material has been retained and made use of year after year. The leaflets contain not only the approved prayers,

but also give a brief summary of the development of this excellent devotion. With this material at hand, the Religion teacher can prepare a short talk on the Octave in a few minutes.

For the benefit of teachers, who for some reason or other are unable to secure the Octave leaflets, the prayers are included in this article so that they may be mimeographed or placed on the blackboard. The writer has taken the liberty of arranging the recitation of the prayers according to the method he has used in his classes.

Church Unity Octave Prayers

Class: That they all may be One, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou has sent Me.

Prayer Reader: I say unto thee, that thou art Peter;

Class: And upon this Rock I will build My Church.

Class: O Lord Jesus Christ, who saidst unto Thine Apostles: Peace I leave with you, My Peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will, Who livest and reignest God forever and ever. Amen.

Prayer Reader: Lord Jesus, most gracious Saviour of the world, we humbly beg of Thee by Thy most Sacred Heart, that all the sheep now wandering astray may be converted to Thee, the Shepherd and Bishop of their souls; Who livest and reignest through all eternity. Amen.

(Indulgence of 300 days. Pius X, October 26, 1905.)

Naturally, on the first day of the Octave the teacher will give a short talk to his students on the origin, nature and development of the Church Unity Week. In addition, it is advisable to have the daily intention written on the blackboard every day and to explain this intention to the pupils.

The Daily Intentions

Jan. 18. *Feast of St. Peter's Chair at Rome.* The return of all the "other sheep" to the one Fold of Peter, the One Shepherd.

Jan. 19. The return of all Oriental Separatists to Communion with the Apostolic See.

- Jan. 20. The submission of Anglicans to the authority of the Vicar of Christ.
- Jan. 21. That the Lutherans and all other Protestants of Continental Europe may find their way "Back to Holy Church."
- Jan. 22. That Christians in America may become one in communion with the Chair of St. Peter.
- Jan. 23. The return to the Sacraments of all lapsed Catholics.
- Jan. 24. The conversion of the Jews.
- Jan. 25. *Feast of the Conversion of St. Paul.* The Missionary conquest of the world for Christ.

"Brother, can you spare a dime?" was one of our popular songs during the depression. Millions of wandering sheep are now in the midst of a terrible spiritual depression, and they're sinking lower and lower. Brothers and Sisters, can you spare twenty minutes of your Religion time? While the writer has not timed himself on the total minutes devoted to the explanations and prayers of the Church Unity Octave, he feels confident that these can be handled adequately within a total of twenty minutes for the six school days of the Octave.

Education Unto Charity for a Better World

By THE REVEREND WILLIAM E. McMANUS, S.T.L., M.A.

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We adults should be ashamed of the world in which our young folks have lived for the past fifteen to twenty years. Take for example the current high school graduates. In their childhood they were the innocent victims of a cruel economic depression. Well do they remember their parents' tears shed over foreclosed property, lapsed life insurance, and lost savings in closed banks. They will never forget those unhappy days when they were denied the little luxuries so dear to all children. To this very day they still suffer from this catastrophe, for, were it not that their parents lost their hard-earned savings during the depression, many of these young people would be able to go to college.

From their study of contemporary history our young people learned that during that awful economic nightmare a few business tyrants, forced their will upon millions of men and women, who, although they were willing to work, were denied the opportunity to produce the very things people needed so badly. The "little" people too shared in the evil practices causing the depression—foolish spending, mad speculation in stocks and bonds, a fanatical desire to get rich quickly, to make money without working for it. The young folks may hold us all responsible for spoiling their childhood.

Finally, sound social legislation and a revived social consciousness on the part of the people corrected many of the abuses which had caused the depression. It appeared for a while that, when the boys and girls were adults, they would enjoy a standard of living based on the norms of social justice. The youngsters could look forward to employment which would enable them to live in decent comfort and would assure them a reasonable degree of social security. Then the war upset the whole world!

Tragedy in Young Lives

While in grade school our youngsters solemnly listened to the teacher's description of the bombed-out schools in Poland, France, and England. Into their tender young lives came the heart-breaking fact that children in other lands had seen their parents killed by merciless invaders or by ruthless bombing. Children like themselves in other lands had no homes to which they might return after school was out. Before they graduated from the eighth grade the youngsters were asking in religion class if it were permissible to *hate* their enemies.

The high school graduates of 1945 lived in a nation struggling for survival in the most terrible war the world has ever known. Their homes were saddened by the absence of a father or brothers battling in far-away theatres of war. They had to endure patiently the war tenseness which so violently disturbed the quiet and restful routine of family life. Death and wounds, so alien to the carefree spirit which properly belongs to youth, were common sorrows in their young lives. They could spin no dreams about the future, for their every plan was conditioned by the outcome of the war. The prospect of induction into the armed forces immediately after graduation discouraged the young men from setting their eye on a vocation in life. "What's the use?" was their retort to suggestions that they make "postwar" plans. Deprived of the male companionship normally afforded them in peace time, and disturbed emotionally by the horrors of war, the young women also have bitterly resented what we have done to their world.

Indeed, we can only hang our heads in shame for our social sins, if the high school graduates point an accusing finger at us adults and ask: "What have you done to our world?" We cannot put all the blame for the depression or the war on the leaders of nations. We also are guilty of the crimes which have made this world a madhouse of hate and destruction. Honestly and frankly we must confess to our young people our social sins, our secularism, our greed, our love of power, our disregard for the rights of minorities, our self-sufficient

individualism, our arrogant and assertive attitude. Our basic social sin is selfishness. We thought of ourselves first, last, and always. When we busied ourselves about the welfare of our family, it was our family and nobody else's which received our attention. Charity began at home and never left the house! When we worked for the welfare of our nation, we restricted our interest to America and turned a deaf ear to the pleas for coöperation from other nations needing our help. Our "America First" spirit hardly deserves to be called American nationalism, for it was so unphilosophical and so irrational that it does not merit the designation of an "ism." We simply were so well fed, so comfortable, so contented with our "Century of Progress" that we didn't bother looking around to see how the rest of the world was doing. Drunk with power, we slipped into a comatose condition while we dreamed that if every nation would just mind its own business wars would be unheard of. The young people are suffering today—and will continue to suffer for many a year—from our over-indulgence in the spirit of self-sufficiency.

Adult Responsibility

We adults may shift some of the responsibility for our social sins to the schools we attended. Most of us went to secondary school with the idea that a high school diploma was an indispensable tool for making a lot of money. Although no deliberate effort was made to teach us the techniques of selfish living, the school administration, nevertheless, afforded many opportunities for developing the vice of beating out one's neighbor. A premium was put on competition; we were challenged to vie with the other students for better marks and higher honors. A student who sought help in his school work from one of his fellows was judged by the faculty to be lazy or dull, or both. A student offering his assistance to another was regarded as a cheat or a fool, or both. We were thoroughly indoctrinated in the alleged "American Way:" "Every man for himself." As one teacher told us: "Do your own work and mind your own business; then you'll be a suc-

cess. If you're looking for help, if you bother with other people's business, you'll wind up shining shoes." We didn't realize until it was too late that a good bootblack may be much more of a credit to the human race than is the shrewd business man.

We left high school thoroughly indoctrinated in the tenets of Americanism. One of my classmates had been chairman of the "Buy America" club. The textbooks in our city schools had been purged of references to King George of England. In our advanced geography classes we had assiduously studied how little we depended on other countries for raw materials. In a debate on immigration quotas, sons and daughters of immigrants glibly referred to the necessity of barring this country to foreign intruders. We had learned in history class that even if there were another war in Europe (whether there would be or not didn't concern us) the United States would never be involved in it; those who fought in the World War of 1918, our history teacher said, would see to it that no American boys ever fought again on European soil.

Discarding Hindering Habits

Our religious instruction was catechetical. Year after year we memorized the Acts of Faith, Hope, and Charity, the Ten Commandments, and the Gifts and Fruits of the Holy Ghost. Our religious training was carefully sealed in a vacuum where it could have no influence on the social problems of the day. Even in the practice of religion we were selfish. Emphasis was placed on the fact that unless I assisted at Mass on Sunday I would lose my soul. Nobody told us that the Mass was a community offering. While we understood that we should love our neighbors, we didn't appreciate that the Negro in the last pew of the church was our neighbor just as much as the people kneeling beside us. We knew that robbery was a sin, but we never were told anything about the living wage. Our religious experiences were tainted with Protestant individualism. "God and myself" was the theme of our school retreat. Would that it had been: "God and ourselves!"

Fortunately our schools are now discarding the customs and methods which by indirection have taught selfishness. In the more progressive schools students work together in groups wherein the more talented help the less gifted. In many schools report cards which stressed competition have been replaced by parent-teacher interviews concerning the child's progress. A spirit of charity is developed in the students by emphasis on the principle that they must be more interested in what they are doing for the school than in what the school is doing for them. Recognizing the principle that learning is guided intelligent self-activity, school administrators have developed projects and enterprises in which students may learn for themselves the fine points of charitable living.

Religious instruction generally has improved, though there are still many high schools which in the interest of high accreditation de-emphasize the importance of religion by restricting instruction to two or three classes a week. Even on the supposition that the teaching of religious doctrine and practice may be crowded into two classes a week, the curtailment of religious instruction in favor of the profane subjects will leave an unfortunate impression about the importance of religion.

Social Function of Religion

Many schools now conduct classes based on the social Encyclicals and in this manner integrate religion and the social sciences. The social aspect of worship is taught through community prayers and particularly through the active participation of the whole student body in attending the Sacrifice of the Mass. From carefully planned religious events students learn that by praying together they learn how to live together charitably. In many schools, religious guidance courses teach the student how to supernaturalize his friendships and how to build his practice of supernatural charity on the foundation of a tolerant and kindly respect for all people. Students are cautioned against making money their

only standard of value and are advised that only through co-operation with other workers will they ever secure a just remuneration for their labor. In our better schools, religious principles are accepted by the students as the only reliable solution of the social problems of the day.

Our Blessed Lord insisted repeatedly that the test of our love for God is the love we cherish for our neighbor and that what we do to the least of His brethren we do to Him. A truly Catholic school, therefore, must foster the social virtues, tolerance, understanding, generosity, patience, kindness, and courtesy, for they are the very essence of a Catholic education. Trained in the social virtues, inspired by the example of Christ, moved by the love of God, and assisted by divine grace, the young people of our day may build a better world where men will think of their neighbors as well as of themselves, wherein no nation will ever be deceived into self-sufficiency, wherein better men in better nations will put into action the virtue for our times—charity.

Religious Pragmatism

By AVERY DULLES
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During the past two centuries there has been in vogue a school of thought which, in its moral doctrine, asserts that the good is identical with the useful or "that which works." This school may be designated as the "Utilitarian" or "Pragmatic" school, using both these terms in a rather broad sense.

To "work" means to be productive of some result. Obviously, then, workability is not in itself a test of moral goodness; for that which is highly productive of one result may be most unproductive of another. The same act cannot be both good and evil. When asked what end they have in view, the Utilitarians answer "happiness," "pleasure," or some other term designating the psychological state which accompanies the satisfaction of some inner desire or the enjoyment of some external benefit.

Most Utilitarians have, at least by implication, further restricted the notion of utility by maintaining that a virtuous act is one which contributes to the happiness of man in this world. They do not admit the virtue of acts—prayers for the dead are a sufficiently accurate illustration—which are designed solely to benefit man in the life to come; or rather they admit that such an act is virtuous only in so far as it consoles the agent. The reason for thus disallowing in ethics all consideration of the hereafter may be either that Utilitarians do not believe in immortal life, or that they believe it to be earned solely by devoting oneself to the contentment of man on earth. Whatever its causes, so characteristic is this attitude that Utilitarianism may be defined, for the purposes of this essay, as the doctrine that an objectively moral act is one which promotes man's happiness in the present life. We shall use the term interchangeably with Pragmatism.

It might be supposed that the Utilitarians, being exclusively preoccupied with the delights of this world, would be most

hostile to other worldly religions such as Christianity. But it is found in fact that most Utilitarians set a high value on religion, particularly on the Christian religion, for they acknowledge it to be the source of many benefits here and now. I do not refer to benefits which proceed from the direct action of God, but to those which belong to the natural order and are evident even to him who regards all religious doctrines as superstitions. The better to understand the nature of these benefits let us consider from a secular point of view the necessity of religion to the individual and to the community.

Personal Need for Religion

Man finds himself a creature possessed of many powers, physical, mental, and volitional, each of which tends toward its own act. He naturally desires to use his powers of body, mind, and will. Moreover, he finds that his faculties are constituted with certain mutual relations of authority and dependency which must be duly observed for the development of his personality. Thus, the will takes its cue from the mind, for it finds the natural object of its love in that which the intellect proposes to it as true. The will, in turn, achieves its own perfection in governing the movements of the body, the appetites, and the passions. Man's personality remains stunted and impotent unless he is governed by the vision of a good to which the will can cleave unreservedly, and to which the whole man can be consecrated.

Man can exist, but he cannot really live, bent in upon himself, with his powers organized in the quest for some selfish goal, as when his God is his belly, or his passions his queen, or when, like Narcissus, he is the supreme object of his own love. Almost instinctively man yearns to serve, for he knows that he is too trivial, too dependent, too defective, to be the object of his own tremendous power to love.

Nor can man find his own final end in other persons. His neighbor, he observes, is like himself, a piece of dust driven by the wind. Love his neighbor as himself he can; to love him more is sentimental. Man cannot absolutely love either

his neighbor or himself except for the sake of something higher.

Man must look further. Can he find his end, his final good, in trees, in animals, in works of art, or in any created thing? Not without violence to his instinctive sense of values can a *person* bow down before a *thing*.

Nor can man consecrate himself to any abstraction, for by definition an abstraction depends for its existence, and consequently for its value, upon concrete persons or things. Thus, "nation," "race," "class," and "humanity" are no better than men, and man sins against the light of common sense when he prostrates himself before these idols.

Man's love can find an adequate object only in a real and infinite God, possessing in the highest degree all the perfections that pertain to man and nature. When the intellect accepts, with the fullness of conviction, the existence of such a perfect Being, the will (unless it be buried in its own corruption) adheres to it with unqualified devotion. The whole person is infused with a new and more abundant life, and exclaims with St. Augustine: "Truly we were made for Thee, O Lord, and our hearts do not find rest till they find rest in Thee" (*Confes.*, I, 1). The Pragmatist is inevitably impressed with the access of joy, vitality, and self-control which flows from faith in an infinite and personal God.

The fact that belief in God gives peace to the soul is not, of course, a proof that God exists. The Pragmatist is not concerned with rational demonstration. Nevertheless it is interesting to observe, in passing, that the "natural appetite" of the soul for God forms the basis of one of the classical proofs of God's existence. This proof begins with the observation that for every appetite natural to living beings (plants, animals, and men) there exists a corresponding object, the attainment of which satisfies the appetite. This is readily seen in the case of hunger, thirst, and sexual desire. It would, then, be most exceptional if man's inherent tendency to love and serve an infinite Being could find no adequate object—if man were obliged either to suppress the highest quality of his

nature or to pervert it by abasing himself before inadequate or fictitious objects. There must, then, be a real being embodying all perfection—that is, a God.

The foregoing proof of the existence of God is not a rigorous proof (and is not relied on by the better theologians) because it does not show why the hunger of the soul for God should not be an exception to the general order of nature. To show this it would be necessary to fall back on the argument from design, which, correctly stated, is one of the rigorous proofs of the existence of God, and is used by the better theologians.

The Social Need for Religion

Organized society depends for its survival less upon naked compulsion than upon common consent. No community can prosper unless its members are willing to submit their personal interests to the general welfare and their personal whims to the prescriptions of public authority. As an instrument for inculcating the spirit of sacrifice and obedience, there exists, as Machiavelli himself acknowledged, no substitute for religion. Inspired by religion, men will love their neighbors for the love of God and obey their rulers in obedience to God.

The religion of a State, besides inculcating benevolence and civil obedience, must be one which requires men to be honest in their dealings, truthful in their statements, upright in their personal lives, and assiduous in their labors. So efficiently does the Christian religion foster these qualities that it might almost have been designed as an asset to civil life. The challenge of St. Augustine has yet to be replied to: "Let those who say that the teaching of Christ is hurtful to the State produce such an army as the teaching of Christ orders soldiers to be, such governors of provinces, such husbands and wives, such parents and children, such masters and servants, such kings, such judges, such payers and collectors of tribute as the Christian religion enjoins them to be; and then let them dare to say that such teaching is hurtful to the State." (*Ep. cxxxviii.*)

Rulers and Religion

Recognizing the utility of religion as a cohesive force, most enlightened rulers, good or evil, have sought to promote religion. It must, however, be admitted that they have not always adopted the Christian religion. In many instances there have arisen tyrants who, deeming the religion of Christ less expedient than some other of their own devising, have sought to make some human authority the object of that supreme loyalty which, according to Christian doctrine, is owing to God alone; or to confine to a particular group that charity which, according to Christian doctrine, is owing to all. Marxism, for example, seeks thus to divinize the proletariat and to bring hatred upon the propertied classes. National Socialism, on the other hand, has adopted a somewhat different variant of the Christian faith. In the councils of the "National German Church" the term "Revelation" is employed to describe, not the word of God addressed to man, but the "suggestions" of race and blood. "Faith" is redefined to mean, not the adherence of the mind to what God has revealed, but a joyful and proud confidence in the future of one's people. "Immortality" is taken to signify the collective survival of the race on earth for an indefinite length of time; and "grace" to denote the natural gifts of the so-called German type. The priests of this new order have blasphemed the very name of God by substituting for the Christian concept of Providence a dark and impersonal destiny, and by characterizing as "divine" the Germanic race and the adventitious depositories of political power.

Even these attempts to erect a religion hostile to that of Christ are unconscious tributes to the practical utility of the Christian religion. For these tribal religions, to the extent that they are useful, are similar to that of Christ. But in every respect where they depart from the teaching of Christ they are socially harmful. It need not be emphasized that these religions are harmful to all those who do not belong to the "chosen" race or class. It may be questioned whether

they are profitable even to the members of that group, inasmuch as they lead inexorably to war, tyranny, and persecution.

Humanitarians and Religion

If those who have sought to further the interests of a particular group have frequently appealed to the Christian religion or to some approximation of it, still more can the same be said of the Humanitarians, that is, those who adopt as the supreme good the temporal advantage of the human race as a whole. For who can gainsay the words which St. Augustine addressed to the Church? "Thou joineest together, not in society only but in a sort of brotherhood, citizen with citizen, nation with nation, and the whole race of men, by reminding them of their common parentage. Thou teachest . . . that charity is owing to all, and wrongdoing to none" (*De moribus eccl. cath.*, I, 30). Everywhere, today, we see the opponents of nationalism, proletarianism, and other divisive creeds appealing to Christianity, not because Christ showed the way to heaven, but because He can help us solve our earthly conflicts.

We must acknowledge, however, that those Utilitarians who regard the happiness of mankind as the highest good, have not always professed the Christian faith. Some have sought to erect a Religion of Man, in which humanity is exalted to the position of God. It seems, at first glance, that men would be much more devoted to the happiness of mankind if they could consider it divine. But in practice it is observable that the Religion of Man has always been too vague and sentimental to wield any permanent power over human lives. Ordinary men and women, viewed solely in the light of natural reason, have in them nothing that warrants the supreme love and obedience that is paid to God. The voice of the people patently is not the voice of God, nor is the human species omnipotent, omniscient, and immutable. Christianity gives far more compelling reasons for loving man than does Humanitarianism; for it proclaims the divine origin of human life and the divine destiny of the human soul. The concept of the dignity of

man has its firmest foundation in the Christian teaching that man was created in the image of God, and was deemed worthy that God should be crucified for his redemption. The human soul, according to Christian doctrine, is capable of becoming by grace the temple of the Holy Spirit. Moreover, every human being is, actually or potentially, a member of the Mystical Body of Christ; that which one does unto the least of men one does unto Christ Himself. Men who believe these doctrines will be far more devoted to the welfare of mankind than the adherents of some synthetic Religion of Man. Indeed then it must be allowed that the Christian religion is replete with benefits, not only to the State, but to that larger community which comprises the entire human race. Voltaire had good reason to write: "If God did not exist, it would be necessary to invent Him."

Utilitarians Examine Religion

In the light of the preceding pages it should no longer seem paradoxical that Utilitarians have a high regard for the Christian religion. What now requires explanation is that, having admitted the necessity of religion for the happiness of the individual and the community, they do not subscribe to any religion.

The Utilitarian, since he identifies the good with the useful, judges every religion by its utility. Once he has ascertained that a given religion is eminently useful, he labels it a "good" religion, and fancies that he has passed final judgment on it. He stops short of adopting that religion because he does not even ask the question whether it is true. Every religion requires the acceptance of certain doctrines as true, not only because faith is deemed salutary *per se*, but also because, unless the mind be convinced, the spirit cannot be lastingly transformed. No man in his senses could long act like a Christian if he did not believe in Christ. For the Christian must count all the honors and pleasures of the world "as dung" (*Phil.* 3, 8) and must appraise poverty, humiliation, and persecution as positive blessings if they be endured for

the sake of Christ. How could any man thus turn his back to the natural scheme of values if he considered the Christian witness a mere probability, or if he evaded entirely the question of its authenticity?

In order to justify their indifference to truth, the Utilitarians have adopted various theories. The Jamesian Pragmatists (who profess a deep admiration for religion) carried Utilitarianism to its ultimate conclusion by denying that there is any such thing as truth, in the sense of conformity between the mental concept and that which really exists. In place thereof they substituted a new definition of truth as "that which works" for the individual. It is difficult to see how these "Pragmatists" can claim any objective validity for their own philosophy, inasmuch as a different system works better for some—if not for all—persons. But if they do inconsistently declare that Pragmatism is the true philosophy, and that other systems are false, they can not be refuted¹ because they do not consider that the absurdity militates against the veracity of their opinions.

Utilitarians of another school, less radical only than the first, take refuge in Skepticism, averring that while there is such a thing as truth, the human mind is too feeble to grasp it. Like the Jamesian Pragmatists—and for the same reasons—the Skeptics would be invulnerable to refutation¹ except that they are estopped from asserting the truth of their own contentions.

A third school of Utilitarians adopts the argument that the mind, in its analysis of reality, is so powerfully swayed by interest and emotion as to render all human conceptions of truth mere shadows of desire. To these cynics it must be conceded that there are many persons—consistent Pragmatists—who are blind because they do not wish to see, and who exalt as "true" and "good" whatever serves their private interests. But we assert that there are many men of quite a different stamp, humble enough to submit to the persuasion of reason and evidence, constant enough to be loyal to their

¹ *scil.*, on their own hypothesis.

convictions at the price of wealth, of honor, even of life itself. To us it seems that the inability to distinguish between that which one desires and that which exists in fact is a defect, not a virtue, of the mind. To confuse wishes with realities is a mark, not of normality, but of insanity.

We have just seen that the Utilitarian is incapable of religious faith because he has divorced the good from the true in order to wed it to the useful. There is another and deeper reason for the religious sterility of Utilitarianism. In identifying the good with that which promotes happiness, the Utilitarian severs it from justice. For retribution, according to sound philosophy, is an essential part of justice; but retribution is not productive of happiness.

Most religions, even the most primitive, recognize that, justice being one of the attributes of God, He exacts reparation for sin. The God of Abraham and of Christ is pre-eminently a God of retribution. His wrath can not be appeased except by sacrifice. The Jews attempted to atone for human guilt by immolating on the altar the firstfruits of the crop, the fatted calf, the blood of goats and oxen. But these sacrifices were insufficient to cancel out the debt of sin. In His infinite mercy God therefore delivered His own Son to be led like a lamb to the slaughter, and, as a clean oblation, to pour out His Precious Blood upon the ground. According to Christian doctrine, all who would live through Christ must unite themselves to His efficacious sacrifice. They must deny themselves, take up their cross, and follow Him. In order that "the life of Jesus may be manifest in our mortal frame" (II Cor., iv., 11) we must, as St. Paul teaches, "die to the elements of the world" (Col., xii., 20) and "present our bodies as a living sacrifice" (Rom., 12, 1). "To what purpose is this waste?" ask the Utilitarians of our day, as they asked long ago in Bethany. (Matt., xxvi., 8.)

From the Christian emphasis on sacrifice it is clearly seen that that religion does not adopt utility or happiness as the measure of justice. The same conclusion is equally apparent from the Christian doctrine of hell. How ignorant of the

divine justice are those who would interpret hell as a pious fiction invented to deter men from the path of sin!

The indifference, then, of the Pragmatist to truth and justice (as these words are known to religion and to the great tradition of philosophy) precludes him from sharing in the benefits which he acknowledges to be the fruit of religious faith. Herein lies the tragedy of religious Pragmatism. We would be tempted to appeal to the Pragmatist as follows: "Adopt that religion which can give joy and peace to the human soul, enabling it to say with Ste. Thérèse, 'I have reached the point of not being able to suffer any more, so sweet to me is suffering.'" We would be tempted to appeal to him, on his own grounds, to embrace that religion which enables men to live in concord like the Apostles in Jerusalem, "holding all things in common . . . distributing them among all according to the needs of each." It seems as though we were appealing to him to conform to the very letter of his doctrine. But that is the rub; for, to be consistently a Pragmatist is to cease to be a Pragmatist. It is, as we have attempted to demonstrate, to consecrate one's life solely to the greater glory of God, who has no need of our works. It is to obey a Master who commands us: "Do not love the world or the things that are in the world" (I John, ii., 15-16), and who requires that we should hate those who are dearest to us by nature, and our own lives also (Luke, 14, 26), in order to serve God alone.²

Utilitarianism, therefore, stands self-refuted. But for the sake of demonstrating more fully the error of that doctrine we shall undertake to prove, on the positive side, that moral virtue is an end quite independent of happiness, and, on the negative, that the standard of happiness is incapable of serving as the foundation of an acceptable moral code.

² "It is necessary," writes Legrange in the exegesis of this text, "to remember that in Matthew explicitly and in Luke implicitly Jesus has in view persecutions or the great crisis in which it will be necessary to choose between one's parents or one's life and the resolve which assures salvation. It is still so today when this detachment from family is ordinarily not imposed except in certain grave circumstances when one's relatives would be an obstacle. It is then that it is necessary to 'hate' them—that is, to regard them as enemies of the cause of God."—Ed.

Christian Ethics

Christian ethics affirms that the moral good for each man consists in doing the will of God with respect to him. The will of God may be discovered in many ways, but is most commonly known from one of three sources: (i) the divine positive law embodied in Revelation, consisting of the Ten Commandments given to Moses, the various commandments of Our Lord, the precepts of the Church, etc.; (ii) the human positive law contained in the decrees of rulers whose authority comes from God; (iii) the natural law, which is discerned by considering the ends which created beings were designed to fulfill.

The philosophers of the ancient world, by the light of unaided reason, recognized the binding force of the law of nature and in many instances identified it with the will of God. The most eminent philosophers of Greece and Rome adopted the natural law as the cornerstone of their ethics and jurisprudence.

The ends for which any given substance was created are best known from its inherent powers. From the fact that the eye has the faculty of seeing, it can be inferred that the virtue of the eye consists in seeing. The intimate connection between the faculties of any nature and its proper activity is suggested by the circumstance that *virtus* (or virtue) is the Latin word for "power."

Every faculty tends instinctively to perform the activity proper to its nature. In every being which has the capacity of assimilating food, there exists a corresponding appetite for food. In every being which is capable of reproducing its kind, there exists a desire for reproduction. When any faculty is impeded from its proper activity, a sense of privation is experienced. Engaging in that activity, on the other hand, produces a sense of pleasure, or happiness.

Happiness, then, is the psychological state which normally results when any living being engages in an activity which fulfills the capacities of its nature. Happiness is an incident

to the attainment of some good; it is not the essence of the good.

The sensation of happiness, although closely related to virtue, is not an accurate measure of virtue, because happiness is experienced when an appetite is pervertedly fulfilled in a manner contrary to the intent of nature. Such is obviously the case when we eat delectable food which is not necessary or useful for the nourishment of the body; or when we employ the sexual faculty for ends which do not tend toward the generation of children; or indulge the instinct for acquiring property at the expense of the natural rights of other men. In all these instances, pleasure can ensue from the abuse of a natural tendency and the infringement of the natural law.

It may be objected at this point that the happiness derived from the abuse of any faculty is incomplete, and commingled with a sense of disgust; for it little avails to satisfy the physical appetites by means which mortify the conscience. We not only concede, but urge, that the proper activity of man consists less in indulging his carnal instincts than in subjecting them to his moral instincts, which impel him to know the will of God and do it. We acknowledge also that much happiness is derived from a quiet conscience. But we cannot avoid noticing that most men are relatively insensitive to the torments of a bad conscience or to the consolations of a good one. Inordinately dull is the conscience which man is heir to; still more so is it made by the use of moral opiates. So disproportionate is man's awareness of his temporal well-being that few indeed can escape the Scriptural censure: "Thou sayest, 'I am rich and have grown wealthy and have need of nothing,' and does not know that thou art wretched and miserable and poor and blind and naked" (Apoc., iii., 17). The pursuit of happiness, therefore, does not resolve itself into the pursuit of virtue.

Religion's Function

The province of morals is not to bring men, individually or collectively, to happiness, but to bring them to spiritual health,

which consists in the attainment of their ultimate good, the knowledge and love of God. The moralist does not hesitate to torment souls in order to awaken consciences. He would prefer to see not only himself, but any number of men, subjected to all the afflictions which the world knows, rather than see them suffer that spiritual evil which consists in consciously preferring the lesser to the greater good.

The philosopher, conscious of the natural connection between the good and happiness, will doubtless suspect that their actual divorce in this world is not final. Plato, for example, after pronouncing himself ready to endure every physical evil rather than forsake his love of the true and the good, declared that he believed in a future life in which moral virtue would be recompensed by bliss and moral vice by misery. Kant, likewise, found in the essential relationship between virtue and happiness the strongest proof of the immortality of the soul. Those who adhere to the Christian faith, however, are not obliged to rely upon philosophical speculations. Their Divine Master teaches in unequivocal terms that the normal relationship between the good and happiness will one day be vindicated. On that day each man will be confronted with the ineluctable vision of his true state, as revealed, not by the dim voice of conscience, but by the dread sentence of the Author of Justice, "Come, ye blessed of My Father" or "Depart from Me, ye cursed, into everlasting fire." On that day virtue will yield its full measure of reward and depravity its full measure of wretchedness.

Utilitarian Fallacy

After having stated our major criticism of the Utilitarian theory of morals, it does not seem necessary to add other minor, but equally cogent objections, such as the fact that Utilitarianism provides no foundation for the notion of duty, or that it provides no standard for judging the morality of means. Nevertheless, in case the preceding argument should have failed by reason of its strangeness to minds steeped in Pragmatism, we shall add a final refutation of Utilitarianism

on the ground of its incapability of supporting an ethical code.

Utilitarianism provides no foundation for a moral system, because it contains no principle for determining which of two conflicting happinesses should prevail. If for example, I am compelled to choose between two courses of action, one of which will lead to the indulgence of some sensual appetite, and the other to the sense of elevation which comes from self-control, on what principle shall I base my choice? The pleasures being qualitatively different, no merely quantitative "calculus of pleasures" is possible. If I were constrained to be guided by the relative intensity of the two pleasurable sensations, I should probably decide in favor of the former. The latter pleasure, however, commends itself to my mind as the more praiseworthy. Some Utilitarians, including John Stuart Mill, have sought to escape from this dilemma by introducing a distinction between "higher" and "lower" pleasures; but to have recourse to such a distinction is to confess the inadequacy of Utilitarianism, for the terms "higher" and "lower" are expressive of a moral judgment independent of the happiness principle.

The difficulty of selecting between conflicting happinesses is immeasurably aggravated when a multiplicity of persons is introduced into the problem. How am I to tell whether A's happiness is to prevail over that of B when the two are incompatible? On this question the Utilitarians are split into as many schools as there are possible answers to the question.

One school contends that every being should seek the good that is proper to it, or its own happiness. This selfish Hedonism, however, is not only repulsive to the moral sense, but is unsatisfactory on Utilitarian grounds. The surest way for the individual to make himself miserable is to spend his life in the pursuit of personal gratification, for man cannot be at peace with himself unless he labors for something greater than himself. Moreover, the happiness of men in general is not furthered if each seeks exclusively his own advantage. Some

theorists (mostly economists) have tried to prove that the "enlightened" self-interest of the individual always coincides with the interest of society. The realist, however, must admit that "enlightened" self-interest is the father of many secret crimes. Self-sacrifice is a well of domestic tranquility.

A second school of Utilitarians maintains that the virtuous course of action is that which best serves the happiness of all concerned, the greatest happiness of the greatest number being the end in view. From this principle it would seem to follow that if there were two men, one capable of withstanding philosophically the blows of adversity, the other possessed of great and unrestrained desires, the interest of the second should always be preferred—a conclusion shocking to conscience.

Philosophical Folly

Like most philosophical errors, the doctrine that right is common utility is filled with social dangers. For if anarchy is born of the theory that the good consists in ministering to one's own desires, totalitarianism is the child of the theory that all things are lawful which serve the public interest. Under that doctrine, the rights of the person—grounded in nature itself—become mere tentative concessions, continually subject to abrogation in the name of the common convenience. The individual may without fault be deprived of home, life and liberty. Sterilization of the "unfit" and liquidation of the aged become normal and legal measures where such a doctrine thrives.

Utilitarians of a third school, who call themselves "Altruists" (after the French *altrui*), contend that morality can be reduced to beneficence, or that which gives happiness to others. Under this premise the nature of the good is made dependent upon the point of view from which one looks at it. Thus, where there are two men and one apple, the good for A consists in B's eating the apple, but for B it consists in A's eating the apple, and no compromise is possible. Where more than two persons are involved, the Altruistic method provides no rule of action at all, for it is equally beneficent for A to give

the apple to B or to C. Where only one person is involved, Altruism once more fails to furnish any moral guidance, beyond suggesting that morality does not apply in solitude. Apparently the proverbial inhabitant of the desert island could do no better—and no worse—than abandon himself to blasphemy, drunkenness, self-mutilation, and all manner of lust.

The philosophical antinomy of self-love and beneficence and its historical counterpart—a vicious oscillation between the extremes of individualism and collectivism—are illustrative of the dilemmas inherent in any system which proposes a psychological moral norm. To make morality dependent upon states of mind is to open wide the door to ethical relativism, which causes the content of virtue to vary with every point of view and the frontiers of justice to become shifting and uncertain. These difficulties do not arise under a system which proposes an objective moral norm. The objective good (or, in theistic terms, the will of God) cannot be opposed to itself. The natural law is as universal and as stable as the order of nature. It is binding in the same way upon all moral beings, whether in public or in private, and bids each to fulfill, according to the capacities and opportunities given to it, the intentions of the Creator. The moral law overshadows in every detail the whole expanse of reality, and secures to every individual and association its due. Rights and duties have some force and meaning when they emanate from the objective order of being and from the eternal purposes of the Creator.

The dominance of moral subjectivism is the dominance of appetite run riot. Already has it visited on the world the consequences of an unbridled lust for individual gain, followed by an unbridled lust for collective power. Forlorn does the future loom, unless mankind can find the strength to uproot the tree which has already yielded such pernicious fruit. Let right no longer be regarded as a matter of interest, whether individual or collective. Right is not circumscribed by any man's convenience. It is that which conforms to the law of nature and of nature's God.

Book Reviews

Catholic Social Education. By the Reverend Thomas J. Quigley, Ph.D., Superintendent of Catholic Schools, Diocese of Pittsburgh (W. H. Sadlier, Inc., New York, 1945; pages 68, and Bibliography; price \$1.00).

Every Catholic educator who has at heart the restoration of the social order in Christ will wish to read this work of Father Quigley. Its subtitle defines more specifically its purpose, "Principles and Purposes in the Social Studies Program for Catholic Secondary Schools."

Doctor Quigley succinctly reviews the tremendous problems of social change that have accrued because of our highly complex industrialized society. These problems are to a great extent socio-economic and have their origin largely in the closing of the frontier and the rise of soulless corporations and combinations. The solution of these problems in our American democracy can come only from education to citizenship, through an intelligent understanding of Christian social principles. The most important medium according to Father Quigley is the Catholic high school, which must revitalize its curriculum and course of study in terms of Christian social principles.

Following discussion of the fundamental principles of the Christian social order, the work takes up specifically the various courses of the secondary school, revealing op-

portunities that are present for indoctrinating the student with a knowledge, zeal, and enthusiasm to participate in Catholic social action. Civics must no longer be the mere memorizing of facts about the machinery of government. Formerly "it was important to know how many senators came from a state" but today "it is far more important to study the type of man who should grace the office of senator, the sacredness of the trust placed in him, and the nature of his duties."

Our "small world" makes the study of geography imperative in the modern high school, but it must be the study of human geography that sees "a religious nucleus in the culture of every race." Geography must be approached in the global sense that will regard all the people of the world as a unit, of which we Americans are a part. From the Catholic point of view, this worldwide unit will be the Mystical Body of Christ.

Likewise, the teaching of high school religion must be "socialized." Social virtues and social sins must receive equal emphasis with the virtues and transgressions of the individual, in the study of the Commandments and the Creed. "This will not imply neglect of man's personal relationship with God but will place the individual in a more dignified position, will properly relate him to his social environment, and will inspire him to seek the salvation

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Self-Revelation of the Adolescent Boy.

By Urban H. Fleege, S.M., Ph.D.
(Bruce Publishing Company, Milwaukee, 1945; pages 361 with Bibliography, Index and Problem Inventory; price \$3.50).

During the turbulent war years, press and platform issued solemn and apprehensive editorial alarms over the going-to-ruin generation of adolescents. The Federal Bureau of Investigation said that "the basic cause of juvenile delinquency can be found in unsatisfactory home conditions where divorce, poverty, ignorant parents and similar factors militate against the children getting a firm start in life." Much of what has been spoken and written is undoubtedly true of the adolescent "problem"; much of it, too, has not been too positive in working for remedies. One cannot find fault with the public agencies in their determined efforts to alleviate and eliminate the difficulty. But one can raise the fair question as to whether the volumes and the voices

have gotten to the core of the issue, the adolescent himself. Youth has made criticism, that his personality and his problems have been seen largely from the outside, and by those who have hazy recollections of their own youth time. And yet, if the problems of adolescence are to be met and examined and solved, factual information is needed and from the adolescent himself.

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dola," was published by Harvard University Press. He is the co-founder of St. Benedict Center, a Catholic students' center, established at Harvard University under diocesan auspices. Although at present a lieutenant in the Navy, Mr. Dulles is engaged on important writing, and is likely to pay readers of the JOURNAL another visit in some future issue.

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